The second parte of the booke called

[illegible] of the [illegible] Papistry, contemninge [illegible] Papists: Made by Roynald [illegible] Doctour of Diuinitie.

To the Reader of the same there.

IMPRINTED AT LONDON BY
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Mense Januarij. Anno 1555.
Cum priuilegio ad imprimendum solum.

The cõtentes of this seconde boke, whiche is deuided into seuen chapiters.

i. That it is not lawfull for a man to forsake his wife but onelye for adulterie, and that if he forsake her for that cause, yet he may not marye again, as longe as she liueth, although Peter Martyr, Johan Hopes, & suche other did teach the contrarie, against Goddes lawe and mans.

ii. A cõfutation of an abhominable errour of Peter Martyrs settig furth, whiche William Tyndale taught in his preface vpon the Epistle to the Romaines before his translation, whiche is that oure saluacion consisteth onlye in God, and nothinge in vs, whiche wicked opinion taketh clearye awaye mans free wyll from him.

iii. The baptisme of children, against all the Swinglians, and not Peter Martyr

[illegible] and the [illegible]

tik. That the soules of men departed doe not sleape, but either they goe to heauen for their good workes, or els to Hell for their euell workes domes daye.

v. That it is lawfull and good to put fiaunce, esperaunce, or trustе in our good workes, nerte after God, as in his giftes, which thinge Luther, Bucer, Peter Martyr, & semblable others denie. Also that we maye lyue godlye for the heauenlye rewarde.

vi. That Baptisme is not onelye a signe & a marke of our iustification & profession, nor onlye a seale and confirmation of the same, as Peter Martyr and the authors of the catechisme, and articles setfurthe in kinge Edwards the. vi. tyme falslye and wickedlye doe saye, and teache.

vii. That all godlye vowes, as the vowe of virginitie, of continuall cha

Gaffer, prouided by Almighty God, the Lord of wilfull or voluntarie pouertie, and Sanctuaries, ought be Gode lawes to be obserued vnder the payne of everlastinge damnation.

Finis.

The firste chapiter.

That it is not lawfull for a man to forsake his wife but onely for aduoutrie, and that, if he forsake her for that cause, yet he maye not marrye agayne, as longe as shee lyueth, althoughe Peter Martyr, Johan Hoper, and suche other did teache the contrarie, against Gods lawe and mans.

CHriste playnely saieth. Ego dico uobis etc. But I say vnto you, who soeuer putteth awaye hys wyfe (excepte it be for fornication) causeth her to commit aduoutrie, and who soeuer marrieth her, that is deuorsed, breaketh matrimonie. Whiche thing Marke and Luke doe exponde Math. v. Mar. x.

Mar.x. Luke.xvi. after suche sorte, that we maye perceiue euidently that Christe ment, that if anye man shoulde leaue hys wyfe for aduoutrie (for which cause only it is lawfull to forsake her) yet he ought not to marrye an other wyfe whiles she liueth. For Marke sayeth, who soeuer putteth awaye his wife, and marrieth an other, breaketh matrimonie against her, and if a woman forsake her husbande, and marrye an other, she committeth aduoutrie. S. Luke declareth the same saying thus. Ois qui dimittit uxorem suã, et aliam ducit, mæchatur, & qui dimissam á uiro ducit, mæchatur. Euery man, that forsaketh his wyfe and marrieth an other, committeth aduoutrie, and he that marrieth her, which

Ira. Glos. interli. Haymo in. 1.Cor.vii.

is for=

is forsaken, committeth aduoutrie.

The holye and greate clerke S. Austen did writte agaynste Pollentius, because he sayed a man mighte lefullye marrye agayne, when he hadde forsaken his wyfe for aduoutrie, and he did alledge these two places of Marke, and Luke to proue his purpose, whiche writeth of that matter after this maner, expoũding these wordes of S. Paule. I say not to them that are married, but our lorde cõmaundeth that the wyfe goe not from her husbande, if she doe, she shoulde remain vnmarried, or els be reconciled to her husband. Vbi etiam intelligitur, quòd si una illa causa, qua sola relictio cõiugij permittitur, mulier á viro recesserit,

1 Cor. vii.

Tom. iiii. lib. lxxxiii. quest. ix, lxxxiii.

æcumenius idẽ habet.

innupta perseuerare debet, aut si se nõ cõtinet, uiro potius recõciliari, uel correcto uel tolerãdo, quàm alteri nubere. Sequitur autẽ & dicit. Et uir uxorem non dimittat, breuiter eandem formam intimans in uiro, quam pręcipiebat in fœmina, quę ex pręcepto dñi insinuauit. Hæc ille. In the which saying of S. Paule it is vnderstand, that if the wyfe goe awaye from her husbande for that onely cause, for the which alone the leauing of marriage is permitted, shee ought to continue vnmarried, or if she liue not continently, she oughte rather to be reconciled vnto her husband, either amended, or els to be tolerated, then to marrie vnto an other man. It followeth in S. Paule, saying: And let not the man leaue

Idem habet Tom. iiii. lib. i. de serm. domini in monte ca. xxv. & xxvi.

hys

hys wyfe. By whiche wordes S. Paule do the brieflye shewe, that the same fourme ought to be in the man whiche he did commaunde to be in the woman, that is to saye, that he leaue his wife onlye for aduoutrie, & if he leaue her for that cause, he marrye not agayne.

Saint Hierom also, is against Peter Martyr and Johan Hoper, when he sayeth thus. Quia poterat accidere, ut aliquis calumniam faceret innocenti, & ob secundam nuptiarum copulam, veteri crimen impingeret, sic iubetur priorem dimittere uxorem, ut secũdam, uiuente prima, non habeat. For as muche as it myght haue chaunced, that some man should picke a quarell against his wife, or falselye accuse her of aduou-

Tom. ix. in Mat. xix.

Note this against John Hoper the white mõke

trie, and fynde faulte with the firste marriage, to be married agayne. He is so commaunded to forsake his firste wyfe, that he maye not haue the seconde, whiles the firste is alyue. The lyke he sayeth of the woman, who is in thys point equal with her husband, as S. Paule mēt, saying, that the husbande hathe not power of his bodye, nor the wyfe of hers. He reproued a woman verye sharplye because she forsoke her husbande for aduoutrie, and was married to another man. Also he sayeth expoūding S. Paules wordes to the Corinthiens written of thys mattier. Docet apostolus iuxta sententiam domini, uxorem, excepta causa fornicationis, non esse repudiandam, & repduiatam uiuo marito

i. Cor. vii.

In epitaphio sabiniæ.

Tom. ii. lib. i. contra Iouinia.

i. Cor. vii.

marito, alteri non nubere, aut uiro suo reconciliari debere. Thapostle teacheth (saieth he) that the wife ought not to be put awaye, after the minde of our lord Christ, excepte for her aduoutrie, and that she being so forsaken of her husbande for that ough tnot to marrye an other, while her husbande liueth, or els she ought to be reconciled vnto her husband.

Also he sayeth, I founde a briefe letter ioyned vnto thine Epistle, and thy commentarie, in whiche these wordes were written. Aske or demaunde of him, that is to saye of me, whether a woman, whiche her husbande being forsaken for aduoutrie, & a nother married thorow force, maye without penaunce be receaued in to the communi-

Tom. iii. epist. ad Amand.

on of the churche that man yet alyue, whiche she had forsaken for his aduoutrie. The whiche thing when I readde, I remem
Psalm.140. bred thys verse of Dauid.
They doe it to finde excuses for the defense of their synnes.
We al are men that fauour our owne vices, and doe impute vn to the necessitie of nature, that thinge, whiche we doe commit
Mans free wyll. through our own frewyl. As if a yoũg mã should saie: I suffer force, or violence of my bodye, the heate of my fleasche driueth or inforceth me to synne. The instrumentes of my priuie membres, and the complexion of my bodie desier a womans companye. Aunswere therefore to the sister, whiche asketh of vs tourhunge her estate, not with

mine, but with the Apostles sentence. Mulier quæ sub viro est, viuente viro, astricta est legi: quòd si mortuus fuerit vir eius, liberata est á lege viri. Ergo viuente viro, adultera est, si duxerit alterum virum. Et in alio loco. Mulier alligata est legi quanto tempore viuit vir eius: si autem dormierit vir eius, liberata est, cui vult, nubat, tantum in domino. Omnes igitur causationes Apostolus amputans definiuit apertissime, viuente viro, adulteram esse mulierem, si alteri nupserit. That is to saye, the woman that is maried, is bounde to the lawe, as longe as her husbande liueth. But yf her husbande be dead, she is fre from the lawe of him. She is then a breaker of wedlocke, yf

Marke this wel, reader.

Rom. vii.

she be maried to another husbande, her first husbande being alyue. And in another place S. Paule hath the same, affirming that there is no cause, but death onelye, to breake the bonde of mariage. Wherfore the Apostle takinge awaye all causes, that can bee alleged, determineth moste plainelye, that the woman committeth aduoutrie, yf she doe marrye another man, her husbande liuinge. S. Hierome addeth these wordes there. I wyll not that thou bringe forthe to me the rauishers violence, the mothers persuasion, the authoritie or styringe of the father, the companie of the kinsfolke, the deceite of the seruitours, and the contempt of them, or others, the endoma-

1. Cor. vii.

3. Hieram.

endomages of the houſholde goodes. Quamdiu viuit vir eius, licet adulter ſit, licet Sodomita, licet flagitijs omnibus coopertus, & ab vxore propter hæc ſcelera derelictus, maritus eius reputatur, cui alterum virum aſciſere non licet. Nec Apoſtolus hæc propria authoritate decernit, ſed Chriſto in ſe loquente, Chriſti verba ſecutus eſt, qui in euangelio ait. Qui dimittit vxorem ſuam, excepta fornicatione, facit eam mæchari, et qui dimiſſam accepiret, adulter eſt. Animaduerte quid dicat, qui dimiſſam acceperit, adulter eſt, ſiue ipſa dimiſerit virum, ſiue à viro dimiſſa ſit, adulter eſt qui eam acceperit. As longe as her huſbād liueth (ſayeth S. Hierom aunſweringe to the queſtion before ſpoken of) althoughe he be an

ii. Cor. vii.

Math. xix.

aduou=

Note this against all ye whole rable ment of the Lutherans and Swinglians.

aduouterer, althoughe he be a synner agaynst nature, or elles full of all kindes of vices, and be also forsaken of his wyfe for these synnes, he is iudged her husbande, and she maye not lawfully marrye another, whiles he liueth. And the Apostle decreed or determined not thys thing of his owne authoritie, but he folowed Christes wordes, whiles he spake in hym, whiche sayeth in the Euangelie. He that putteth awaye hys wyfe, except it be for aduoutrie, maketh her commit aduoutrie, and he whiche marieth her, that is so putte awaye, is an aduouterer. Note well what Christe sayeth. He that receyueth her to his wyfe, that is putte awaye from her husbād,

is

is an aduouterer, whether she had forsaken her husbande, or els her husbande had forsaken her, he whiche taketh her, committeth aduoutrie. Then S. Hierom making an end of this doubt, in the whiche his iudgement was required. Sayeth: Ergo & ista soror, quæ vt dicit, vim passa est, vt alteri iungeretur, si vult corpus Christi suscipere, non adultera reputari, agat pœnitentiam, ita dumtaxat, vt secundo viro, qui maritus appellatur, sed adulter est, à tempore pœnitentiæ non copuletur. Wherefore, let this syster, which, as she saieth, was enforced and compelled to marrye vnto an other man, doe penaunce, if shee wyll receaue Christes body, and be not coũted an aduoutresse, but so onely

let

let her doe penaunce, that from the tyme of it, shee be no more coupled with the seconde man, which is called a husbande, but he is an adueuterer. Heather to S. Hierom. Is not this manifestlie written in this mattier? What mã that is wise, wil not beleue S. Hierom following ye scriptures, rather thē the lutherians hauinge for their opinion no scripture rightlye taken?

S. Bede our countreye man iudged the same, writynge thus: Nulla causa est, dei lege præscripta, vt viuente ea, quæ relicta est, alia ducatur. There is no cause written in Gods lawe, that another wyfe shoulde bee maried whiles she liued, which was lefte or forsaken. What madnes was in Peter Martyr,

Lib. 3 in Marcū fol. xxx.

This was written a-boue viij. C. yeres past.

tyt, John Hoper, and surhe other of that sorte, to teache and defende the contrarye to thys doctrine grounded vppon the holye Scriptures, the old godlye Doctours, and the Counsels? Is this to reformme Christes religion (as they pretende) to her purenes, whiche they falsely affirme that she had lost here? But I wil go forward, for the further confutation of thys opinion.

Adam by inspiration of the holye Ghost, sayed of hys wife Eue. Hoc nunc os ex ossibus meis &c. Thys bone is of my bones, and thys fleashe of my flesche, for whiche thynge the man shall forsake hys father and mother, and he shall cleaue faste to his wyfe, and they shall

be

be two in one flesche. The which
wordes declare (as Christ wit-
nesseth) that mariage ought not
Math. xix. to be broken for anye cause, tou
ching ye band & knot of it. Christ
addeth to these wordes of Adã
and sayth: quod Deus coniunxit,
homo nõ separet. Mã can not or
ought not to deuide the, whiche
God hathe ioyned together in
matrimonye. Then the Phari-
sees sayed to Christ. Why then
did Moyses bydde the man to
geue hys wyfe a byl of diuorse-
ment, and so to leaue her? He
aunswered to them and sayed:
Moyses dyd permitte you to
forsake youre wyues for the
hardnes of your heartes, but it
was not so at the beginninge.
These wordes laste written
(but it was not so in the begin-
ninge

ring of mariage, declareth playnly
ys that that holy mariage
shulde not be broken for anye
causes nothinge the bonde of it
although for adulterie it were
broken concerninge the spirit
and bonde keping together
and the blessed mariage is nothing
the desyrous from other.
Moreover, Saynt Paule sayth
thus: The woman, whiche is
vnder the man, is subiect vnto
hir husbande so longe as he liueth
If the man be dead, she is loose
fede from the law of hir husbande
Lye bounde the woman liueth
If the husbande be dead, she is
free with an other man, as her
husbande. Wherfore yf while hir
husbande liueth she be called
a whore, but yf hir husbande be
dead, she is free, so that

Peter martyr sayeth that God badde them forsake their wives
i. Cor. vii.

Rom. vii.

Ad. to R.

so that she is no wedlocke breaker, though she be with another man, sois her husbande. This
texte maketh mynde against
them that sayes, a man may put
away his wyfe for adultery, and
marye another. For he saieth
that the wyfe is subdide to her
husbande, dwellyng bye a greate
lyfe, that he dyenge yet doth she
be maide to another man, sithe
breaketh marriage, if she be an
adulteresse. He sayeth that, she is
bounde to hym, bye the lawe tyll
he be maide an adulterer, but as
longe as he liueth. Which is to
be vnderstande of the wedlaw,
and of the bande of marriage of
the same kynde, which cannot
be loosed, but bye death. Of this
matter, Saynte Paule also
speaketh, saying against the wyfe

1. Cor. vii.

is bounde by the lawe to her husbande, as longe as her husband liueth. Yf her husbande dye, that is to saye, if he doe dye, she is at libertie, to marye with whome she wyll, onelye in poure in the Lorde, that is, to a Christenman and godly. Saynte Hierom, saynt Austen, saynt Bede, and diuerse other greate learned men, and more godlye then Peter Martyr, Johan Hooper, haue such other as they, so to be as stoppers against those that in these places of saynte Paule, as I haue tolde the, the wyll be makers. What gaudes are those, that the Popes Saynte Paule, the cause against Martyr, Johan Hooper, and suche other, when they vnderstande the contrarie opinion in this matter against saynte Paule saieth. 1. Cor. vii.

unto them, which are married,
Yet not I but the lord commaunde
1. Cor. vii. doth, that the wife departe not
from her husbande. Yet if she be se-
parated, let her abide vnmarried
or let her be reconciled vnto
her husbande again. And let
not the husbande put away
his wife. Also whosoever
putteth away his wife, except it be for
adulterie (saith Christ) he ma-
keth her to be an adulteresse
and if he put her away for that
cause, yet let him tarrye vnmar-
ried, or else let him be reconciled
vnto his wife. This saye the
Serm. dni in monte. cap. xxv xxvi. xxvii. holye Fathers. Also saith Mathew
sancti Hieronym. Thy sonne
(saith he) shall marye a wife out of
the Gentiles, and make Heretikes.
Thus thou seest that he putteth
his husbande, for more heynous
Mat. xxi. causes than for adulterye. Also
Peter

Peter. What say ye? Sayeth Christ? Christ did not that was the only lye cause why Christ did except, and it seemeth we should say other cause, the wife to forsake her husbande, and to lye from him, because she is bounde to cleaue vnto him, and to reuerence vnto him (as Paule writtesteth) and not to defraude him of it.

A counsell called Milewitane, at the whiche saint Austen was present, determined this controuersie, sayinge: Placuit vt secundum euangelicam & apostolicam disciplinam, neq; dimittatur ab uxore, neq; dimissa á marito, alteri coniungatur, sed ita maneant, aut sibimet reconcilientur, quod si contempserint, ad pœnitentiam redigantur. It pleaseth vs, that

Cap. xvii.

Mat.xix. accordinge to the learninge of doctrine of the Gospell, and of thapostle, notwithstanding the husbande forsaken wthout reforadue offence, and the wife, whiche is put away of her husbande for the like crime, be maried to another, but let them so remayne unmaried, or be reconciled amongest themselfes. The whiche lawe or act, if they do or shal despise, let them be brought to doe penaunce. Thys was also enacted of many other counseis, and namelye in the counsell holden in Aphrica of CCxviij. bythops, at the whiche saint Austen was presente.

Aphricanum cap.lxix.

Tom.iii.homi. vi.in Matth.

Origen was of the same minde and iudgemente, when he saied, Scio quosdam qui præter ecclesias, extra scripturâ permisi

[illegible] ; [illegible] [illegible] [illegible]

Mat. 5. c. 19. thinge, saying: Whosoeuer put-
teth a waye his wife, excepte it
be for her adultrie, and ma-
rieth another wife, he breaketh
marriage, and committeth ad-
oultrie. And he whiche marieth
her so put away for adultrie,
cõmitteth adultrie. For Christ
teacheth vs here three lessons.
i. The firste is, that a man maye
Lira. not lawfullye put away his
wife, and that concerning bed
and bourde onelye, but for her
adultrie onelye, and for no o-
ii. ther cause at all. The seconde is
that if he forsake his wife for
adultrie cõmitted of her, than
he maye not marrye agayne, as
i. Cor. vii. longe as she liueth: as saunte
Rom. vii. Paule intreatynge of the same
mattier witnesseth playnlye.
iii. The thirde lesson is, that who
soeuer

soeuer marieth a woman diuorced from her husbande, for adulterie, he committeth adultrie, because he marieth another mans wife, for the band of marrage remaineth still, and shall as longe as bothe parties lyue. These thre thinges are directly agaynst the beleife of the Pharisies, which thought that it was lawfull for them to put awaye their wyues for euerye lighte cause, and to marrye agayne, and that he committed not aduoutrie, whiche married a woman so put away from her husbande. S. Austen aunswereth to an argument made vpon Christes wordes, after this maner. Who so euer putteth awaye hys wyfe, but for adulterie, and marrieth another

Tom. vi. lib ii. cap. viii. de adulterinis nuptiis. cap. x. xii.

breaketh matrimonie, ergo: he that putteth awaye his wife for aduoutrie, and marieth another, breaketh not matrimonye. To this reason S. Austen (I said) answereth refuting it, by another like made vpō S. James wordes, saying: scienti bonum et non facienti peccatum est illi. He sinneth that knoweth what is good, and doeth it not. Thys argument made of the contrarie sense, ergo, he sinneth not, that knoweth not what is good, is nought: Because a mā synneth through ignorauncе as Christ witnesseth. Wherefore Christe ment that he synneth more greuously, whiche putteth awaye his wife without aduoutrie, and marieth another, than he doeth, whiche putteth

Iaco. iiii.

Luc. xii.

teth her adulte. for a man ought
and maye mariage, yet hyll a man
sinneth no more that sinneth with
tiuglyi, than do which fornicatio
ignorauntly, and yet both sinne
offende God. Thus Augustin
gatheretth ye godly and learn
nedlye out of the Euangelists
Marke and Luke, whiche as it
were, expoundinge Matthew
affirme absolutlye, that who
soeuer for anye cause, putteth
awaye his wife, and marieth
another, committeth aduultrie
in so doynge.

Lib. 2. cap. 10. de adulterinis coniugiis.

Augustes confirmeth ye
saying, when he expounded S.
Paules sentence to the Ro
maines aboue recited. Consu
detudinem mariti, Mulier nan &c.
The scripture sayeth, ye man and
the woman, together vnlawfull is

Lib. de bono coniugali. cap. 3.

woman

[illegible] marriage. That is not
lawfull for the [illegible] man
[illegible] another man, and
[illegible] man may [illegible] anoth
ther wife, so long as [illegible]
[illegible] for her adulterye
[illegible]
[illegible] nobile [illegible]
[illegible] quibus fuerunt
[illegible] sepulchrum.

Christ doyning together of mar
riage is not abolished or taken
awaye throughe satisfaccion
betweene the man & woman, in
so muche as that they are man
& wife, yea when they are sepa
rated. For they doe committe
adultrie with them, whome
they haue married, synce they

[illegible]

Lib de bono coniugali cap. xx.

ciuitate dei nostri, vbi [illegible]

[illegible]

Tom. vij. li. de nuptiis. ca. x. li. 2. ca. 13 de conuiuiis adulterinis et de serm. dei in monte. ca. 25.

[illegible] of

them [illegible] pla-

ces of his [illegible] mysteriye,

that death [illegible] of the man, or

of the woman, and no other

thinge or cause, dissolueth and

breaketh

breaketh matrimonie vnto pos-
sible thoughts and well dealinge,
excepte they consent to bowe
chastite.

Libro decretorum suorum cap, vi.

Innocentius the first Pope
of that name, whiche was pu-
ed Eusebius vnto hath the same.
Wherefore we see euidently,
that Peter Martyr and John
Hooper, in bye was conuerte
monke, and such other were
chanesuppe when they did
their Preache, and sente
the scripture vnto his doc-
trine grounded vpon the scrip-
tures, the counsels, and ade
of Doctours of the church.
the ground of this question
ceth this be
that ouer the
of the human
The

The second Chapter.

confutation of an abhominable re-
route of Peter Martyr, settinge
forth, which wallis Tyndale taught
in his preface upon the Epistle to
the Romanes before his transl-
ation, which is that our sal-
uacion consisteth only in god,
and nothinge in vs, whiche
wicked opinion taketh
cleane away mans fre
wyll from hym.

Thus hyde great Prophet of
Geneua moste brethren, is
amongest many other de-
testable opinions and sayinges,
wherewith he hath in his commen-
taries written upon the Epistle
Pauli to the Corynthians,
thus he setteth forth, Est prorsus
ex mera, in liberorum nostrorum
nihil ex mera dei electione,

et misericordia, &c. Both the pure saluation, and our childrens also, bitterlye of the onely election and mercie of God.

Agayn he affirmeth the same
Rom. ix. with these wordes. Tantum ex dei gratia atq; electione, siue pro-
Fol. clxxvi. missione (ut dicit Paulus) non omnes, qui sunt ex Israel etc. ¶ Nostra salus constat. Our saluation cõsisteth onely (sayeth he) of or by the grace of God, & his election or promises, as S. Paule sayth. All that are of Israell etc. Is not this a perilous doctrine, and a pestilent errour, seyng that William Tyndall taught in his preface vppon the Epistle to the Romaynes, and one Barnardyne, an Italian in his booke written in the Italiã tongue, & translated in to Englishe by a

yonge

younge gentlewoman. This opinion is not onelye againste mans free wyll, but also against manye euidente places of the scripture. For if oure saluation standeth onelye in Gods electione, Gods prouydence, mercye, and grace: than it consisteth not in anye worke of man, not in the hearinge of Goddes worde, not in his faieth, not in hys repentaunce, or penaunce, not in hys prayinge to God for the pourchasinge of it, not in geuinge of almes, not in fastinge, not in his fiaunce to God or hope of saluacion, not in the receauing of baptisme, not in the dyeade of God, not in charitee, finallie not in good workes, whiche all together are manifestly against Goddes holye worde. For touchinge the

Faith onely doth not iustifie man.

first, Peter saied: Thou hast, O Lorde wordes of euerlastynge life. Paule saied: I haue showed to you the Euangelie, thorowe the whiche ye are saued. Wherunto agreeth, that he sayeth: I am not a shamed of the Euangelie, for it is the power of God to the saluation of euery man, that beleueth. Agayne he affirmeth the same thinge sayinge: Thys worde is the worde of fayeth, whiche we doe preache. For if thou confesse with thye mouthe that Jesus is our lord, and beleue with thy heart, that God raised vp him from death, thou shalt be saued. Corde enim creditur ad iustitiam, ore fit confessio ad salutem. For a man dothe beleue with his hart, to receaue righteousnesse, and confesseth with

1. Cor. xv.

Rom. x.

with his hart, that is to say, frely and volentarilie,

with his mouth to obtayne sal-
uation. What can be more plain-
lye sayd against this erronious
opinion? For affirmeth he not
here manifestlye that we do be-
beue with oure hearte to pour-
chase oure iustification, and with
out mouthe confesse or acknow
ledge Christe, and his trueth,
that we maye be saued? Is it
then true, that oure saluation
dependeth onlye vpon Gods e-
lection, promisse, grace, & mer-
cye? Dependeth it not vpon oure
faieth, and confession of it, and
of Christe? Howe often tymes
sayed Christ: Thy fayeth hathe
saued the? Sayeth not also
Paule: Ye are saued by grace
thorowe faieth. Manye tymes
Peter Martyr affirmeth that
onelye faieth doth iustifie man,

Reade ye, that do thi-
ke, Peter Martyr is a greate clerke.

Mat.xv.
Mar.x.
Luc.vii.
Ephe.ii.

and saue him: & now he sayeth
that his saluation consisteth on-
lye in Gods election, promisse,
mercye, and grace. What disa-
greinge is thys with himselfe?
Is it anye meruaile that he a-
greeth not with vs. Whiche a-
greeth not with him selfe, what
mad men are they, that wyll yet
folowe his vngodlye opinions,
whēn he erreth thus playnly, &
so shamefully against the scrip-
tures? Dauid sayeth: Thou, o
Psal.xvi. Lorde, sauest them, that truste
Psal.xxxvi. or hope in the: And God saueth
Psal.xxxi. them whiche haue their affi-
ance in him. And they shall ob-
tayne mercye of God, which dor
truste in him. S. Paule sayeth,
that Abrahā did beleue against
hope vnder hope to be iustified,
and saulued, and that hope is
the

the helmet of saluation, and yet Ephe. vi.
Peter Martyr was not asha-
med to sayde that our saluation
standeth onelye vpon God.
Christe sayed, who soeuer beleu-
eth and is baptised, shall be sa-
ued. Saincte Paule witnesseth
that God saued vs by his mer-
cie, thorowe baptisme. And
Peter affirmeth also, that bap-
tisme saueth vs. Peter Mar-
tyr sayeth that our saluation
commeth onlye of God. Vigila
rius in marke sayeth that onelye
faieth saueth vs, and that bap-
tisme is but a signe, marke, or
seale of our iustification, and
saluation. But Christe, Sainte
Paule, & Sainte Peter affirme
that we are saued by baptisme.
What folie is it then to geue
credence to Peter Martyr, or

Marc. vltimo.
Tit. iii.

Baptisme is not a marke onelye of our iustification, but a cause of it.

to anye other of that seete, the Swinglians, and Sacramentaries, which are deceaued after sundriable maner.

Prayer saueth vs. Psal. lxxiv.

Dauid prayed to God, that he might be saued, saying: Saluum me fac deus meus sperantem in te. Saue me, o my God, whiche do truste in the. Is this our saluation to depende only vpon God? Howe blynde are they, whiche saye, that Peter Martyr was a singuler learned man in diuinitee, and that his commentaries are verye learnedlie made? Hathe not affection blynded them? But heare further the Prophete Joell sayeth.

Joelis. ii. We obtain oure saluatiõ by prayer and by not faieth onlie.

Who soeuer shall call vpon thee name of God, shalbe saued: declaringe thereby, that our saluation consisteth in prayer: and

Peter

Peter Martyr, William Tyndall, and the Italian Bernardine, say, that it is onlye in God, and nothinge in vs, nor in oure doinges. God saieth by his prophet, Conuertimini ad me, & salui eritis omnes terræ. Tourne ye to me, all the coastes of the earth, & ye shalbe saued. Saint Paule sayeth, that repentaunce worketh in vs oure saluation. Howe ignorauntes are these men then?

Isaye. xlv. We are saued by penaunce, and not by faith onelye.

Zacheus promised to Christ to geue halfe of his riches to the poore, and if he hadde done wronge to ainye man, to restore to him foure tymes so muche. Than Christ sayd. Hodie facta est salus domui huic, quia & hic filius Abrahæ est. Thys daye, healthe or saluacion is comen to

i. Cor. vii.

Luc. xix. We are iustified by almes, & not by faieth onlye.

this house, because he is also the child or sonne of Abrahame. Whiche owre sauioure wordes declare that we are saued by restoryng of goodes gotten wrōgfully, & by almes, & not by owre faith, & that our saluatiō stādeth not only in god, as Ye Martyr most falsely saieth that it doeth.

Mowes.

Ionas the Prophet saied, Quæcunq; voui, reddam pro salute mea domino. I wyll rendre to oure Lorde for my saluation, euery thinge, that I haue vowed. But Peter Martyr sayed oure saluation consisteth onelye in God, & that no man is bōde to performe his vowe made vnto God, that he maye be saued. One of the causes of this lyer roure, was that he was a Chanon of saint Austens order

and yet notwithstandynge he hadde powered
his mercie. And God requireth of
us the perfourmance of all godly
loves, as the holie scripture
witnesseth vnto vs. Psal.lxxv. Eccle.v.

The prophete sayed I wyll
shew to the, o man, what thyng
is good, and what oure Lorde
doth require of the. Thatsye, to
doe right, or iustice, to loue mer-
cie, and vnto the are to walke be-
forethyng, that is, to serue him
diligentlye. This is the voice
of our Lorde to the ritie. Mich.vi.

Wherfore we are saued by the feare of god

And
healthe, or salvacion shalbe to
them whiche feare his name.
In this oure salvacion consist
wolye in faieth, or in God onely.

Malachie the prophet trea-
ting of Christes comyng, saieth. malach iiii.

And the sonne of righteousnesse shall ryse vnto you, that feare my name, and saluation in his fethers. Zacharie saied by the inspiration of the holie ghost: His mercie shalbe frō progenie to progenie, vnto the that feare his name. Salomon saied. Timor domini fons vitæ. The dread of oure lorde, is a fountayne of lyfe. Agayne, feare putteth away sinne. Was not then Peter Martyr plainlie, significant, to saye, that oure saluation stāndeth onelye in God, or that onelye faieth is the meane to obtayne of God oure iustification and saluation? S. Paule saieth that, that faieth auaileth, which doeth worke by charitee, and that with oute charitee, faieth can not saue vs. He also sayeth,

Luc.1.

Prou.xiiii.

Faith doth not only iustifie vs.

Gala.v.

the

the womā shalbe saued thorowe 1.Tim.ii.
bearing of children, if she do con-
tinue in faieth, charitee, and ho-
lynes with sobrietie. Also he
said vnto Timothe the bysshop, 1.Tim.iiii.
Take hede to thy selfe, and vn-
to learninge, or teachinge of the
people, and continue therin. For
if thou so dee, thou shalte saue
thy selfe, and them that heare
thee. Brieflye, he saieth, Worke
ye youre owne saluation with
feare and trembling. O howe
blinde then was Peter Mar-
tyr to saye, that youre saluation
consisteth wholye in God, or in
faieth alone, and not in vs, and
the workes of oure freewyll,
aided of God by hys especiall
grace. But I wyll make nowe
an ende of this traicte, and in an
other booke set furth dyuers o-
ther

thee shamefull errours, and detestable heresies of this man, and of some others also. Moreouer Peter Martyr saieth. Iustus ex fide credit, & salutem habet, & iustificatur. He that ought after a man beleueth, he is boeth saued, and also iustified. Whiche hys sayinge is clearlye agaynste the scriptures alleadyed in the laste chapter, and these also.

Psalm.l. Miserere mei deus etc. Haue mercie vpon me o God, according to thy great mercye, and after the multitude of thye mercyfull workes, put thou awaye mine iniquitie. Who can serye but Dauid the prophet beleued when he thus praied, seeing sr. Rom.r. Paule witnesseth, that no man can praye or call vpon God for remission of his sinnes, and hys

saluation

saluatiõ, except he beleue afore, and yet Dauid was not incontinente iustified and saued. Saieth not ye prophet Ioel, that whosoeuer shall call vpon the name of GOD shalbe saued. Whiche sayinge proueth that a man muste vsades firste beleue in Christ, before he can be saued thorowe his prayer. The same thing, appeareth most euidentlye, by the Publican, that beleued before he went into the temple to praye, for to pourchase his iustification and saluation throughe hys calling vpon God to haue mercye vpon hym. Did not the Iewes beleue when S. Peter bade them tourne to God, to repent, and to be baptized, that they might obtayne their iustificatiõ, by remission

Ioel. ii.

Luc. xiii.

Act. ii. & iii.

mission of their sinnes. Sayeth
not Paule also, let vs go with
Heb.iiii. an assiaunce, hope, or boldnes,
vnto the seate of Godes grace,
that we maye receyue mercie,
and fynde grace for our helpe in
due season. Who seeth not then
that we must nedes beleue, and
put our assiaunce and truste in
God, to obtayne of hym mercye
and grace, through our praiers,
afore we doe praye to him ther-
fore? Sayd not likewise Christ:
Quecumque petieritis in oratione
Math.xxi. credentes, accipietis. What thin
ges so euer ye shall aske in your
prayers, ye shall haue them, yf
ye doe beleue. S. James sayeth
Jaco.i. that we must aske in faythe, yf
we wyll obtayne our petition.
Muste we not then haue fyrste
a beleife in God, & a confidence

or hope to obtayn our petition, when we desier of God to forgeue vs our trespasses, & to saue vs, and than after through our prayers, and repentaunce purchase those benefites of hyme S. Austen sayeth in many places of his bookes. Fides primum datur, vt cætera impetrentur. Fayth is first of al geuē to mā, that other thynges necessarie for his saluation, may be gotte through it. But this is sufficiēt for ye confutasiō o f this grosse & perilous error taught of Peter Martyr. Nowe I wyll refute and improue another abhominable heresie of his, whiche he defendeth in his commentaries Fol. 273
vpon the fyrste Epistle to the Corinthians. And it is of the baptisynge of children, whiche

he

he defendeth to be saued, if they were neuer baptised, but departed without baptisme.

The.iii. Chapter.

The baptisme of children, against all the Swinglians, and not Peter Martyr onely, and the Anabaptistes.

In i. Cor. 7. Fol. 173. et 174. 175. 176.

Saynct Austen in this matter is manifestlye against Peter Martyr, whiche defendeth in his commentaries vpon the Corinthians, that a christian mans chylde hath remission of his synne, and the spirite of God, before he be baptised, and shalbe saued although

He made baptisme but a signe or a marke of our iustification. fol. 177. & 178.

thoughe he were neuer baptised. Whiche doctrine is agayns the scriptures, and al the olde doctours sayinges, and not onelye agayns these sentences folowinge. In parvulis gratia Dei per baptismum eius qui venit in similitudine carnis peccati, id agitur, vt euacuetur caro peccati. That thinge is doue by the grace of God, throughe the baptisme of hym, whiche came in the likenes of synneful flesche, that the flesche of synne shoulde be taken awaye.

Aug. lib. i. cap xxxix. de peccatorum et ce.

Reade you that fauoure Peter Martyr, ouer muche.

Item he saieth, because S. Paule affirmeth that throughe one mans synne (Adam) all were condemned, the baptisme of children is not superfluous, for asmuche as they which were condemned throughe their birthe.

Epistol. lxxxix. Rom. v.

Lib. i. cap. xvi. de peccatorum.

Than Peter Martyr deceaued men, and he him selfe was muche deceaued.

Lib. i. ca. xxxiii. de peccatorum.

ſhoulde be deliuered from that condemnation throughe baptiſme. Agayne he ſayeth. Poteſt recte dici paruulos ſine baptiſmo de corpore exeuntes, in damnatione omnium mitiſſima futuros. Multum enim fallit & fallitur, qui eos in damnatione prædicat non futuros. It maye be well ſayed, that the children whiche do die withoute baptiſme ſhall be in moſte eaſie damnation of all others. He is much deceiued him ſelfe, and no leſſe deceyueth other, whiche ſayeth that they ſhall not be damned. Alſo he ſaith, Periturus erat paruulus, nec habiturus vitam æternam, ſi per ſacramentum baptiſmi nõ crederet in vnigenitum filium. The childe ſhould haue perished, and not haue had euerlaſtynge life,

yf he

ye he had not beleued throughe the sacrament of baptisme, in the only begotten sonne of god. Lib.i.cap. 27. de peccatorum.

Item vpon these wordes of S. Iohn, he that hathe the son, hath euerlastinge life. Non igitur regnum cælorum, sed nec vitã æternam habebunt paruuli, si filiũ non habebunt, quem nisi per baptismum habere non possunt. Ioan.iii.

Therfore younge children shall not haue the kingdome of heauen, nor yet euerlastinge life, yf they haue not the sonne of God (Christe) whiche they can not haue, but by baptisme. Thã Peter martyr erreth shamefully and so do all that follow him.

Omnino in remissionem peccatorum baptizantur et paruuli, alioquin non habebunt in regno cælorum uitam. Younge children are baptised vtterly for ye obtaine remission of their sinnes, or elis Lib.v.Hypom.

 they

they shal not haue life in ꝑ king dome of heauē. Likewise in the same booke he saieth, Parulo nisi baptismi gratia subuenerit, disperiet de populo suo. If the sacrament of baptisme shall not help the infante, he shall not be saued with other folke. Again he writeth. Nulla ex nostro arbitrio, præter baptismum Christi salus, æterna promittatur infantibus, quam non promittit scripturarum sanctarum humanis ingeniis præferendarum. Lik not eternall salution are promised to infantes, after our own will, withoute the baptisme of christ, which salution the scripture, which ought to be preferred before all mennes wittes, promisethnot to them. In an other place thus he saieth. Quisquis dixerit quod in Christo non mortificabitur etiam parulus, qui sine sacra-

Tom.iii. lib. i cap. xxiii. de peccatorũ &c.

Aug. Tom. ii Epist. xxviii. et lib. de origine ãie cap. xviii. & xxi.

mentei eius participatione de hac
uita exeunt, hic profecto & contra
apostolicam prædicationem uenit,
& totam condemnat ecclesiam. Va
bi propterea cum baptizandis par
uulis festinatur, & curritur, quia sine
dubio creditur eos aliter in christo
uiuificari non posse. Qui autem non
uiuificatur in Christo, restat ut in
eadem condemnatione maneat, de qua dicit apostolus, per unum
delictum in omnes homines in cõ
demnationem. Whosoeuer shall
saye, yea that children that be
made alive in christ (spiritually)
whiche doe departe out of this
lyfe, without any partakinge of
Christes sacramente of bap-
tisme, he without doubte doeth
bothe againste S. Paules prea
chinge, and also he condemneth
the whole churche. When men

Rom. v.

and women therfore, doe haste and runne to haue their children baptized, bycause they without doubte beleue, that other wyse they can not be made alyue in Christe, but he that is not made alive in or by Christe, it resteth that he abydeth still in the same damnation of the whiche the a-
Rom.v. postle speketh saying: Through one mannes sinne iudgemente came vpon all men to their condemnation. Who seeth not now that Peter Martyr, and hys disciples erre manifestly in this matter, & ought not therfore to be beleued in other their naughtie opiniõs. Infãtes à peccato origi-
Aug. epist. 89. nis immunes esse non possunt, nisi ab eius reatu per Christi baptisma resoluantur. Younge chyldren can not be without origi-

nall

nall sinne, excepte they be absolued from it, by the baptisme of Christe. Noli credere, noli dicere, noli docere, infantes antequàm baptizentur morte preuentos, posse ad originalium peccatorum indulgentiam peruenire: si uis esse catholicus. Beleue not sayeth saint Austen, saye not, teache not, that infantes whiche depart before they maye be baptised, can haue forgeuenesse of their sinnes, if thou wilt be catholyke. Nec paruuli de quibus libet sanctis iustisq; procreati, originalis peccati reatu absoluuntur, nisi ī christo fuerint baptizati, pro quibus tāto impensius loqui debemus, quanto pro se ipsis minus possūt. Younge chyldren that be borne of neuer so holye and righteous parentes, are not absolued from

Lib. iii. cap. ix. ad Vincentiū.

ōia et eius orig.

The Peter Martyr was not catholyke.

Lib. iii. car. xii de peccatorum.

Peter Martyr teacheth the cõtrarie

originall sinne, excepte they be baptized in Christ, for whom so muche the moore we oughte to speake, bycause they canne not speake for them selfe.

Aug. Tom. x. Serm. xiii. de verbis apost.

Nos dicimus, aliter infantes salutem & uitã eternam non habituros, nisi baptizentur in Christo. We saye, that younge chyldren shall not haue otherwyse salua tion and life euerlastinge, except they be baptized in Christe. Parulus non baptizatus pergit in dãnationẽ. Apostoli enim sunt uerba: Ex uno &c. Et domini est sẽtentia: nisi quis renatus fuerit &c. Cui nõ resistit, nisi non christianus. The younge childe not christened goeth into damnation. For Paule sayth: Throughe one mans syn all are damned, and oure lorde sayeth. Excepte a man be borne

Rom. v. Ioan. iii. Isb. de gene. x. cap. xliii. Lege. Aug. epi. 47. 107. 157. 90. 102.

agayne

agayne of the holye ghoste, and water, he can not enter into heauen. The whiche thinge, no man agayne saieth, but he that is no christen man. Howe blinde is then Peter Martyr to saye that a christen mans chylde is iustified, before it be borne and christened, and that it shalbe saued if it were not christened. Remembred he not, that Dauid, and saint Paule sayeth: We are borne originallye the sonnes of Gods wrathe, and in synne. Can anye person whiche is dead throughe Adams offense (as Paule witnesseth all men are) be made alyue, with oute hys owne faieth in Christ, or els the fayeth of his Godfathers and the church, applied to him by the sacrament of faieth (baptisme)

tract. xxxviii. in Ioan. de gen. ad literam lib. x. cap. xiiii. ser. de tep. xlv.

Ephe. ii. Rom. v. i. Cor. xv.

Lib. i. cap. xiij. contra duos, Pelag.
Lib. de peccat. cap. xxxvii.

Saint Austen testifieth euidentlie in sondrie places of his workes, that original sinne hurteth al children, not yet baptized, and that they are not gotten of christen parents, in that, that their parents are baptized, whiche thinge toucheth the soule, but in that, that they are men and women, they are begotten & borne in sinne, and shalbe damned for euer, excepte they be throughe baptisme borne agayne the sonnes of God.

Lib 3. epist. 8. ad f. dum.

Sainte Cyprian was of the same belefe, saying: Ad remissionem peccatorum accipiendam hoc ipso facilius ad baptisma accedit, quod illi remittantur, non propria, sed aliena peccata. The younge chylde commeth to baptisme so muche the more easly to receaue

remission

remission of his sinnes, because an other mans sinne is not his owne is there sufficiently hym. Peter Martyr defendeth that the chylde hath remission of his sinne, be fore he be baptized. Oh blindnes of the man, and of his scholers.

Originall sinne came frō Adam.

Sainte Ambrose is of the same iudgemente sayinge. Neq; credi fas est, eos, qui regenerationis non adepti sunt sacramentum, ad ullū beatorum peruenire consortium, ueruntamen quantà infantium multitudo, non regeneratorum, á perpetua alienatur salute, nō conturbabitur cor nostrum, si firma & stabili fide omne iudicium dei iustum esse credamus, nec appetamus habere cognitum, quod uoluit esse secretum, ut ubi in uestigari non potest, quare ita iudicet suffi-

Lib. 2. cap. 8. de vocatione gentium.

Read ye Swingliās and Martyrians.

sufficiat scire quis iudicet &c. It is not dowfull to be beleued, that they whiche are not baptised, do go to heuen. But yet, we neade not to trouble ourselues to thinke, whye so great a number of babes unchristened should not be saued, if we doe surelye and stedfastlye beleue, that all Gods iudgementes be righteous, and desire not to knowe that thinge, whiche God would haue secrete, that where it can not be searched out, why he doth so iudge, it shoulde be sufficient, to knowe who iudgeth.

In S. Lauacrū. Saint Gregorie Nazianzene, saint Hieroms maister, sayeth. Melius est infantes, si periculum aliquod imminet, non dum rationis cōpotes sanctificare, quàm non signatos, & initiatos uita excidere.

It

It is better that younge chyl-
dren, whiche haue not yet the
vsage of reason, be made ho-
lye (through baptisme) if ther be
sure daunger at hande, rather
than they shoulde loose euerlas-
tinge lyfe, being not christened,
before they doe departe oute of
this lyfe.

Sainte Austen woulde that
baptisme of chyldren shoulde not
be differred, but be ministred to
them as sone as they are borne.
Also he saieth that saint Cypri-
an, not makinge a newe decree
of it, but keepinge the most ge-
nerall vseth of the churche, to cor-
recte them, whiche iudged that
the chylde shoulde not be bapti-
sed, before the eight daye of his
birthe: saied, that the saude, not
the bodye, shoulde perishe if he
were

To.xvi. ser.xvi. de tempore.

Lib.iii.epi.viii

Lib.i.ca.xx.de origine aiæ ad Hieroni.

were not baptised, and he with other bysshoppes thought, that the chylde streighte after hys birthe mighte be well baptised. Saynte Hierome confirmeth this belefe, saying. Infantuli baptizantur, ut eis peccata in baptismate dimittantur. Younge chyldren are baptized, that their sinnes maye be forgeuen by it. What can Peter Martyr and his disciples saye to this? Wyll they haue vs beleue them before the scriptures, and the olde godlye doctours of Christes churche? What blyndnes is this? O ye forde of his tendre and greate mercie open their eyes, that they may see the truethe of his word, & seing it, returne and returne again to ye catholyke churche, out of ye wyche no man can be saued.

Lib. 3. dialogorũ contra Pelag. Ad laũ idem

Origen

Origen beleued euen as these other fathers did, part of whose sentences are nowe recited, for he saith thus, vpō these wordes of Job. No man is cleane from the filthynesse of sinne, no althoughe hys lyfe were but of one daye vpon the earth. Et quia per baptismi sacramentum natiuitatis sordes deponuntur, propterea baptizantur & parvuli. Nisi enim quis renatus fuerit &c. Because the filthynes of mans naturall birthe is put away thorowe the sacrament of baptisme, children are for that cause also baptised. For excepte a man be borne agayne of water, and the holye ghoste, he can not entre in to the kingdome of heauen. Innocentius the first, which was in S. Austens tyme, and to whome he

Hom. xliii. in Lucam.

Cap. xxxix. 70

Joan. iii.

worte holdeth the same beleife, saying, as saint Austen reciteth Lib. iij. cap. iij. contra duas epist. pelagiorum. Illud uero, quod eos vestra fraternitas asserit predicare, paruulos æternæ uitæ præmijs, etiam sine baptismatis gratia posse donari, perfatuum est. It is a verie foolishe thing, that thei do preache (as youre brotherhoode affirmeth) that chyldren should be saued without baptisme. It appeareth then nowe moste playnelye howe this opinion, whiche Peter Martyr, folowinge the Swinghians, hathe taughte, to defende that onelye faythiustifieth man, is against the holye worde of God, and the holye doctours bothe of the Greke churche, and also of the Latyne, and thereby it is euident

Epist. rescripta ad concil. Carthag. & Milevitanum.

dent that Peter Martyr, and his scolers are not members of the catholike churche, but schismatiques. I beseche God of hys gracious goodnes tourne their hearte, that they maye imbrace the truethe againe, and continue therin to hys honour and glorie, and their own salvation. But heare auce against Origen, whiche was about .CC. thre hundred yeres passed, and writeth after this maner: Pro hoc, scilicet corpore peccatis abolendo, & ecclesia ab apostolis traditionem suscepit etiam paruulis baptisma dare. Sciebant enim illi, quibus mysteriorum secreta commissa sunt diuinorum, quod essent in omnibus sordes peccati genuinae, quae per aquā et spiritum abluī deberent. That is

Orig. lib. vi. Comem. in ca. vi. ad Rom.

An vnwritten veritee of our beleife

to saye? For this bodie of sinne to be defaced or put awaye, the chuirche hathe receyued also a tradition of the Apostles, to geue baptisme, yea, to children. For they, to whome the secretes of Godes mysteries weere committed, dyd knowe thas there shoulde be in all men naturall fylthines of synne, which oughte to be washed awaye through water & the holy ghost. This authoritie is against Peter Martyr, the authour of the articles annexed vnto the Catechisme sette furthe in kinge Edwarde the vi. tyme, and all them, that saye eyther that childre not baptised shulde be saued, or that baptisme is no cause of oure iustification, but fayth onely, or that baptis-

me

me is but a signe or marke of
our iustification, or finally that
the baptisme of children is set
further in the Scripture, where
it is lefte to the churche by the
holy Apostles without writing
only by tradicio, as Dionise here
sayeth manefestlye, and S. Hi-
ronise S. Paules scholer, of the
which S. Austen writeth thus.
Consuetudo matris ecclesiæ in
baptizandis parvulis nequa(que) iper
nenda est neq; ullo modo super
flua deputanda, nec omnino cre-
denda, nisi apostolica esset tradi
cio. The accustomaunce of oure
mother the Churche in bapti-
singe of children is in no wyse
to be despised, nor to be reckene
ned superfluous by anye meta
nes, nor vtterlye to be beleeued,
if it had not ben a tradicio of ye

De eccles. Hierar. ca. xii.

Lib. x. ca. xxiiii in cene ad lue ram.

Lib. iii. ca. xiii. de lib arb.

Lib. iiii. cap. 4. de bapti. s. contra donatistas.

Apostles. What cõ our new teachers, and the makers of the articles afore mentioned, lape to these authorities for the defense of their doctrine, that men are bonde to credite and beleue nothing, but that onlye, whiche the scripture setteth furthe? Woulde they, that men shoulde beleue them afore these auntiet, godly, & great learned fathers? But of this matter I haue written more at large in my booke of traditions, & therefore I now make an end of this cupiter, wishinge grace and the knowledge of the trueth vnto all that erre in Christes religio, that they may come at the length vnto ꝑ ioyes of heaue thorough Christe oure sauiours glorious passion, to whome with the father

ther and the holie ghoste be honoure and praise for euer Amen.

The fourte the chapiter.

That the soules of men departed doe not sleepe, but either they go to heauen for their good workes, or else to hell for their euill deedes.

Touchinge this matter I wyll be verye shorte, because I thinke that fewe of oure countreymen are infected with this opinion. Christe saide to the theefe hangynge with him vpon the crosse, Hodie mecum eris in paradiso. This daye thou shalte be with me in paradise, that is to saye, as saint Bernard

Luc. xxiii.

expoundeth it verye truelye) this daye of my death, thy soule, being departed out of thy body, shall fye the dette, and godhead

Phil.i. clearly. Also sainte Paule saied Cupio dissolui & esse cum Christo: I desire to die and to be with Christe, which is as muche as if he had sayed, when I shall departe out of this worlde, I shall be streighte waye with Christ, as he himselfe declareth to the

ii.Cor.v. Corinthians, sayinge thus. Scimus quod si terrestris domus nostra &c. We know that if our earthlye house of this dwelling be broken, we haue a house of God in heauen not made with mans handes. Again he sayeth.

ii.Cor.v. Audemus & bonam voluntatem habemus magis peregrinari à corpore & præsentes esse ad dominum

we are bolde, and we haue a
good will, rather to be ſtrangers
from the bodye, and to be preſe
ſent with ye Lord. Which is
as muche as if he had ſayd,
when I ſhall goe out of this
worlde, than I haue a houſe in
heauen, & ſhalbe preſent with our
lord God. Whiche ſaint Hieron
affirmeth ſayinge thus: Nunc illa
pro brevi labore, æterna fruitur be-
atitudine, ex aplitu angelorum choris.
Now he hath the pleaſure of ye
euerlastinge bliſſe, he is recea-
ued with the compaignie of An-
gels. Saint Auſten writinge
vpō this Paules ſentence. Cupio
diſsolui & eſſe cum
christo, ſcilicet omnes prophetæ
omnes vnum ſunt cum christo. Saint
Paule liueth now with Christ,
and all those Prophetes doeth
liue. Agapite

Hieroni. To. i. epiſt. ad Marcellam de obitu Lea.

Aug. in pſal. 10.

Phil. 1.

Agayne Sainte Austen speakinge of the gate or porte of paradise, whiche Christe opened the daye of his death, writeth thus. Per hāc ingressus est Petrus, per hanc ingressus est Paulus, per hanc omnes sancti Martyres ingressi sunt. Throw this porte Sainte Peter entred into heauen, through this gate S. Paule went into heauē, through this gate all the holie Martyrs entred into heauē.

Basil. epist. 67. Sainte Basill beleued the same, when he saied thus. Mortuus est vir, qui columna erat, & stabilimentum ecclesiæ: in cœlum ad beatam vitam subtractus à nobis abscessit. The man is deade, whiche was the piller, and the stablishement of the churche. Nay rather he taken frō us, is gone into heauen. Abdias, which was of the

Abdi lib. i. hist. apostolica. holie disciples whiche Christ sent

in so the mocion afore him to
preache, saith that Saint Ber-
nard said, when he should be cru
cified: Quo vocas me domine in
hum festum? Quare ruis domi-
no affisus? Wherefore dost thou
ye that I must be hanged on this
same thinge? that I hanging vi-
sible be dof the feasten, more be
present with other [illegible]

Again he witnesseth that S. Lib. v. hist. ap.
John euangelist sayd unto one
Andronicus weping muche for
the death of Drusiana. Cur ne fle-
ueris, quasi ignores, quo illa conces
serit? Nescis illam conuersationem
esse meliorem, quæ in cœlo est, ad
quam sacta & fidelis, Drusiana trã
siuit, expectans spem resurrectio-
nis ex mortuis? Doest thou so
weape for her as thoughe thou
knewest not, whether shee is

An vnwritten veritee of our beleife

to saye? For this bookes of name to be defaced or put away, they thinke he hathe receyued also a tradition of the Apostles, to geue baptisme, yea, to children. For they, to whome the secretes of Godes mysteries were committed, dyd know that there should be vnto all mortall creatures a fyrstynes of synne, which ought to be washed away through water & the holy ghost. This authoritie is against Peter Martyr, the authour of the articles annexed vnto the Catechisme sette furthe vnto kinge Edwarde the vi. tyme, and all them, that saye eyther that children not baptised shulde be saued, or that baptisme is no cause of oure iustification, but fayth onely, or that baptis-

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it is leftte to the churche by the
holy Apostles without writing
only by tradition, as Dionise here
sayeth manifestlye, and S. Di-
onise S. Bautes scholer, of the
whyche S. Austen writeth thus.
Consuetudo matris ecclesiæ in
baptizandis parvulis neqdq; ipse
nenda est nec ullo modo super-
flua deputanda, nec omnino cre-
dendæ, nisi apostolica esset tradi-
tio. The accustomaunce of our
mother the Churche in baptis-
ynge of children is in no wyse
to be despised, nor to be reserue
ned superfluous by anye meanes,
nor vtterlye to be beleeued,
if it had not ben a traditio of

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[illegible] and the holie ghost be honour and praise for euer Amen.

The fourte the chapter.

That the soules of men departed doe not sleepe, but either they go to heauen for their good workes or else to hell for their euill deedes.

Touchinge this matter I will be verye short, because I thinke that fewe of oure countreymen are infected with this opinion. Christe saieth to the theefe hangynge with him upon the crosse. Luke. xxiii.

Luke. xxiii.

This daye thou shalte be with me in paradise, that is to saye, as I meant before

expoundeth it bette truelye. I
this daye of my death, thy soule
being departed out of thy body,
shalt fly to the deite, and godhead
Phil.1. clearly. Also sainte Paule saied
Cupio dissolui & esse cum Christo:
I desire to die and to be with
Christe, whiche is as muche as
if he had sayed, when I shall de-
parte out of this worlde, I shall
be streighte waye with Christ,
as he himselfe declareth in the
ii.Cor.v. Corinthians, saying thus:
Scimus quod si terrestris domus
nostra &c. We know that if our
earthlye house of this dwelling
be broken, we haue a house of
God in heauen not made with
mans handes. Again he saieth:
ii.Cor.v. Audemus & bonam voluntatem
habemus magis peregrinari a con-
pore & priesens esse ad dominum.

we are bolde, and we haue a
good will, to be rathe to be strangers
from the bodye, and to be pre-
sent with christ, and wishe as
as mache as if he had sayd,
when I shall goe out of this
worlde, than I haue a house in
heauen, I shall be preste with our
lord God. Whiche saint Hieroym
affirmeth saying thus. Nunc illa
pro beata labore, certis spatiis be-
atitudine, excipitur angelorum choris.
Hieronimi. To. i. epist. ad Marcellam de obitu Leæ.

Now the hath the pleasure of ye
euerlastinge blisse, she is recea-
ued with the compaignie of An-
gels. Saynte Austen writtinge
vpon this Paules sentence. Cupio
dissolui & esse cum christo. Multo enim
melius. Vnde Paulus prophetæ
dicit cum christo. Saynte
Paule saieth, I desire with Christ,
saye all holie prophetes, doeth
Aug. in psal. 10. Phil. 1.

Sayne Saynte Austen speakinge of the gate or porte of paradise, whiche Christe opened the daye of his death, writeth thus. Per hãc ingressus est Petrus, per hanc ingressus est Paulus, per hanc omnes sancti Martyres ingressi sunt. Therefore this porte St Peter entred into heauen, through this gate. Paule went into heauẽ, through this gate. All the holie Martyrs entred into heauẽ.

Basil. epist. 67. Saynte Basill beleued the same, when he saied thus. Mortuus est vir, qui columna erat, fundatus ecclesiæ. Ille, inquam, ad quem omnes ecclesiæ filij confugiebant, à nobis abscessit. The man is deade, whiche was the piller, and the stablishement of the churche. Nay rather he is taken frõ us, is gone into heauen. Abdias, which was of the lyne of disciples, whych Christ sent

Abdi. lib. 1. hist. apostolica.

[illegible] so the wydow afore hym so
wauche, saiste thus, Sancti[illegible]
ter saied, why wilt thou be so
[illegible] Quia [illegible]
[illegible] festyuo [illegible]
[illegible] assistere. [illegible]
yet that I [illegible] [illegible]
[illegible] thyngs, [illegible] I [illegible]
[illegible] the [illegible] [illegible]
[illegible] present [illegible]

Again he witnesseth, thus. Lib. v. hist. ap.
John euangelist, saye unto one
Andronicus, weping wuche for
the death of Drusiana. Ita ne fle-
ueris, quasi ignores, quam illa conces
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esse meliorem, quæ in cœlo est, ad
quam sacta & fidelis, Drusiana trã
siuit, expectans spem resurrectio-
nis ex mortuis? Doest thou so
weape for her as thoughe thou
knewest not, whether shee is

Acts vii.

The fifte chapiter.

That it is lawfull and good to put fiduciance, confidence, or trust in our good workes, before after God, as in his gifts, whereof chiefly Luther, Bucer, Martyr, & semblable others deny, also that we may lyue godly for the heauenlye reward.

THE Prophet did put trust in his good workes, when he sayd, Memento domine David, & omnis mansuetudinis eius. Remember Dauid, O lorde, and all his meekenes. Euen so did the good kinge Ezechias sayinge, Memento domine quomodo ambulauerim coram te in veritate & in corde perfecto. Remember, O lorde, howe I haue walked, that is to saye,

Psal. cxxxi.

iiii. Reg. xx.

howe I haue lived before thee
with a perfite faieth, and haue
done those thinges, whiche pleas
Phil.iii. seth thee. Sainte Paule con-
firmeth this doctrine, when he
saieth: Nostra conuersatio est in cœ-
lis, vnde & expectamus dominum
nostrum Iesum Christum &c.
Our liuynge is heauenlye, and
therfore we looke for oure lorde
Iesu Christe, whiche shall re-
fourme oure vile bodyes, and
make them lyke vnto his glori-
Matth.xix. ous bodie. Christe sayed. Sunt
eunuchi &c. There be some men,
whiche haue chosen a continent
lyfe for the kyngdome of heaue
as their stipende, and reward.
Moreouer, saied not the holye
Prophete Dauid, Inclinauit cor
Psal.C.xix meum &c. I haue bowed mye
heart to kepe thy righteous re-
maunde-

maundementes for a reward.
Commendeth not saint Paule
the Colossians, because they ex-
ercised charitee, and gaue al-
mes, propter spem repositam eis
in cœlis, for a reward layed vp
in heauen, whiche they so doing
hoped to haue? Saieth he not
that Moyses preferringe the
reproches, which he suffered for
Christes sake, before the riches
of Egipte, looked vpon the
reward to come. Saith he not
also, that Christ, when he suffe-
red, looked vpon the ioyes,
whiche he shoulde haue by hys
passion? Now heare what some
of the olde doctours saye in this
matter, and first saint Austens
minde, whiche sayeth, Si pro re-
missione peccatorum, & amore
vitæ æternæ, eleemosynas dederis,
totum

Colos. d.
Hebr. vi. xiii.

Ex. ii. xiii.

The doctours sentences.

Tom. ser. lx. de tempore.

rorum dexterà facit. If thou doe geue an almes for to obtayne remission of thy synnes, and for the loue of euerlastyng lyfe, thy ryght hande doth altogether, that is to saye, it is well doone.

Saint Basyl saieth, Iustus est is, qui nos ad tolerandos agones, præmijs inuitat. God is righteous, which sterreth vs to rewardes to suffer fightes. Howe often tymes did Christ moue the people to lyue godlye by promysing to them euerlasting lyfe? Saith he not amongest the rest, Hoc fac, & viues. Do ỳ this, that is to say, helpe thy neadie neighbour with almes geuinge, and thou shalt liue euer? Why then maye not I leafullie lyue well, vpon hope of that euerlastinge lyfe

Basil. epist. lx. Lege Bas. de vera virginitate et ad interrogationem, 135.

Luke, x.

lyfe whiche he promiſeth vnto all
thoſe, whiche continue in
doynge well vnto our liues end,
as Paule ſayth. Quæ enim modica
ſatietis. Nos ſuſtinuimus gaudia
nerbere. The afflictions, or tribu-
lations of this lyfe, are not worthy
tho the glorye to come. Wiche
he wyll to prouoke vs, to ſuffer
aduerſities patiently, hopyng
to obtain thereby that we wante.
This is moreouer taught vs
the ſcripture, ſayenge. Fiducia
magna eſt coram Deo
ſummo, eleemoſyna, facientes
bus eam.

Tob. iiii.

S. Chriſoſtome expoſeth
the ſame playnelye writynge
thus. Vnuſquiſque noſtrum in nul
la re alia, ſpem ſuam, niſi poſt de
miſericordiam, in morum honeſta
te conſtituat. Let euerye one of

Chriſoſt. homi. in Math.

but put his affiance and truste
in no other thynge, save alone
Gods mercie, but in the hone-
stnesse of manners. Agayne he say-
eth expoundinge these Christes
wordes. Non est meum dare vo-
bis. Non est meum compelere
vos ad gratiam Dei primum, deinde
in subsidium proprij conamenis ad
lucrandam spem gloriae repetere.
Thus Christ inuited us thither,
to put first all our saluation, & all our hope and esperaunce of
the glorie to come, in Gods
grace, and then afterwarde in
our owne labours. Thirdelye
he writeth after this sorte. In-
genus bonum est tuis ipsius bene-
factis collocare spē. It is a very
good thynge to putte truste in
thyne owne good dedes. Vtsci-
ens quod eleemosina est beneficium

Homi. lxvi. in Ioannem.

Math. xxi.

Tu. ii. rōtione. 4. de lazaro.

uno, dpuſq; ꝗ̃ non ſimpliciter in
bonitate amicitiæ, ſed in amicitiis
per mãmonã pacis, Chriſtus iuſſit
te cõſidere, dicens, Facite vobis ami-
cos etc. Chriſt cõmaũded thee
to truſt in amities gotten thy ſoth Luc. xvi.
almes, ſayinge. Make you frien
des by the mammon of inqui-
tie. ¶ Wo make an ende of this
Chapter, ſyn not S. Paule it. Tim. iiii.
ſyth he ſpake in hys good work-
kes, and alſo doth ſet hym a re
warde to receiue for them, and
not onely for hys faith, whyche
ſayed. Bona certamen bonum, I
haue fought a good battell,
I haue kept my faythe, and
haue ended my courſe, ſtryue
thynge and ſtyddy ſayinge,
therefore reſteth a crowne of
rycheoſnes, whyche God a
rycheous iudge ſhall reſtore
to me

to me at that daye, and not onlye vnto me, but vnto them also, whiche doe lone hys commynge vnto that iudgement. Wherfore I moste humble and heartelye beseche God of hys greate mercie geue them grace, that are agaynst thys Catholike doctrine, to retourne vnto the veritie agayne, and leade their liues godlye in obseruyng of Gods holy commaundements, that they maye iustlye put their fiaunce and trust in their ovane good workes, as Gods giftes, and loke stedfastlye to haue and inioye the glorye of heauen thereby, throughe the merites of Christ our saueours blessed passion, to whome with the father & the holy ghost be all prayse, & honour for euer. Amē.

Peroratio.

The

The sixte chapiter.

That Baptisme is not onlye a signe
bee a marke of our christianitie and
profession, but also a seale and confir
mation of the same, as Peter Martyr
and the authours of the catechisme
and articles teacheche in ye page
following the which bee
sayd and wicked dis
ceyve and teache
ye people, that
ye ministrie of
ye sacrament
is nothing
but a
bare
signe
or
ceremonie
wherby
we
bee
made
christians
or
christen
men
and
regarde
no
thing
at
all
ye
ministrie
of
ye
sacrament
as
ye
ordinance
of
christ
ordained
for
our
salvacion
they
shall
sayd
are
unfaithfull
with
these
false
opinions
be
wares
of
them
and
thought
the

T. Cramer Rydleye. Catechisme fo. 35. & art. xxvi. & xxix.

teachers of them, and they that are poysoned with any such doctrine, wyll forsake it, and ewyn bace against the verye true doctrine of the catholyke church, whiche they that are the chiefe ryche guyses, teachers, and preachers do commonly erre against the worde of God, as they do in thys presente matter of Baptisme: but to entreprinse & bedynde thys treatise, and to begin. Iohan. Baptist, that did christe the same baptise the people with the holy ghost? What is that, if it be not thyse? as thou haye God, to gytus by hyche ospirate thorgh yeare, so yeanes of thy word, to the perfeckage, that is desire sedul bapsal me? Agayne, was Peter, Andrey, and the sonnes of thyndeye, sanctified to the

Math. iii.

 aboue

abuse rehearsed catechisme, either so ignorant, that they knewe not, or so malitious against the truethe, then would not beleue this chuttes saying: Qui credidert, & baptizatus fuerit salus erit: Who soeuer shal beleue & be baptised, shal be saued: Is not this playne enough against this heresie, and also against Peter Martyr, with all others the Lutherans, and Swinglians, whiche saye that we are iustified, and saued by faieth onelye. For doeth not Christe ioyne here faieth, and baptisme together for the pourchasemente of oure saluation? Seest thou not then, reader, that oure newe brethren were verie blinde to saye, that baptisme is but a marke of oure saluation

Mar. vltt.

Fayth only iustifieth not man.

Reade ye that are infected with Peter Martirs doctrine and repent in tyme.

nation and a sealyng of it onlie. Wyll anye man be yet so madde to followe their doctrine, or to beleue their teachinge, and corrupted bokes? But heare Christ againe to their further reproch, & confutation, sayinge. Nisi quis &c. Excepte a man be borne againe of water, and the holye ghost, he shall not entre into the kingdome of heauen. What is it, I beseche the, Christien reader, here to be borne agayn, of the water and the spirite, if it be not a man to be borne spiritually thorowe grace, and forgeuenes of his sinnes the chyld of God, whiche was borne naturallye of his mother the sōne of Gods ire, or wrathe, as saint Paule witnesseth playnlye. Affirmeth not also Christe heare

Ioan.iii.

Psalm.l.

Ephes.ii.
Note this.

that

that a manne entreth into the
realme or kingdome of heauen
forowe his newe byrth in bap-
tisme, and that without it, he
shall not, ne can enter into it?
Is this baptisme to be but a
signe and a cõfirmation of our
salueation, or saieth onlye to iu-
stifie man? Is it any other thing
a man to be iustified, than to be
borne agayne throughe the wor
kinge of the holye ghoost, which
is geuen to vs in baptisme?
Seest thou not the ones again,
reader these Gospellers blind-
nesse, and ignorance in the scrip
tures? Moreouer, saith not S.
Paule, that we are grafted into
Christes mysticall bodye, the
churche, throughe baptisme?
Sayeth he not in an other place
that the Corrinthians were

Saieth onelye saieth vs not, as our newe brethren sai it doeth.

Ti.iii.

Rom.vi.

 washed

This is agaynst Peter Martyr which saith that a child is a mebre of the churche before he be be baptised.

washed, made holy, and iustified in the name of our Lorde Iesu Christ, and in the spirite of god, meanynge by that washinge of them, their baptisme. See wes not then, that saynt Paule beleued a man to be made righteous, or iustified throughe baptisme, and not by fayeth onlye. Is this baptisme then to be but a marke of oure saluation, and iustification. O notable and straunge blyndnes of these proceders, yea of these goers backward from the trueth, and new preachers. Why wynked they at thys sayinge of saynt Paule, Yeallare the sonnes of GOD, thorowe faieth, whiche is in Christe Iesu. Quotquot enim in Christo baptizati estis, Christum induistis,

Faith onely iustifieth vs not.

Gala. iii.

For

for as manye of you as be bap
tised in Christe, haue putte on
Christ. What element sayeth
Paule here, by puttynge on of
Christ in Baptisme, but the re-
ceauinge of him by grace, that
we made the children of God
his father, not onely by faythe,
(as this letter declareth) but
also by baptisme, shoulde be clo
thed with him, and our synnes
so remitted throughe his deser-
tes and special grace, that they
should be therby as it were co-
uered and hidde from the syght
of God, that he wyll not looke
upon them to punishe vs for
them. Dyd these men neuer
reade, and vnderstande sayngt
Paule, affirmynge, that Christ
cleanseth vs through the foun-
taine of water, and the worde

Ephe. v.

of lyfe, to make vs glorious without spotte, and wrincle of synne? Wyll then anye learned wyse man yet beleue this doctrine, whiche is, that only fayth iustifieth man, and that baptisme is but a sygne, or a marke onelye of it? Adde to these sayinges thys testimonie of S. Paule. Cum apparuerit benignitas &c. After the bounteoulnes and loue of oure sauioure God, whiche he bare towarde man appeared, he of hys mercie saued vs, & not of oure ryghteous workes, throughe the fountayne of renewynge and regeneration, or bearyng vs againe of the holye ghost, whiche he powred into vs plenteouslye, throughe Iesus Christe oure sauiour, that we beynge iustified by

Faith onely iustifieth vs not.

Baptisme is not only a mark of our iustification but a cause of it.

ed by hys grace, shuld be heires of eternall lyfe, according vnto the hope. Who maye not see here more playnly, that S. Paule affirmeth a man to bee saued, reuenued, borne agayne, and iustified by baptisme, and the holye Ghoste also to bee geuen to vs in it? Where was then these mens learnyng in the scriptures, when they for ignorauncye taughte the contrary, sayinge that baptisme is but a token, marke, seale, and confirmation of our iustificatian and salutation, and that only fayth doeth iustifie vs? Sure I dye reuerend, they hearkes to his truth agayne out of thys straunge blyndnes, in whyche they are. Finally touchyng the rehearsall of the Scriptures,

Fayth only iustifieth not man.

1. Peter. iii. faithfull, lacke that we (I can) are to ministre (and) him, and seuer other from ouerwrage in the floude, euen semblably hath vs saue the. Wherefore returne ye (O) wynglians and Lutherans, to the Catholyke church, and forsakyng your errors and naughtye opinions, embrace the true the gaynsayyng the holye & notable doctours hath taught vs in theyr bookes, as it appeareth manifestlye by some of theyr sentences, which I haue annexed to these scriptures, that thereby men maye playnelye see, that oure newe heathen are not members of Christes catholike church nor beleueas thase fathers did, whiche are nowe saynctes in heauen.

Certayne

[illegible] the [illegible]
fers minds, and iudgements, tau
chyng the force and strength of hau
tiuity, against Pelagius [illegible] the
whole [illegible]
[illegible] which do affirmed that
[illegible] signes and a sensib
matter of our justification, and no
cause thereof.

Saint Austen writeth after
thes manier. Vnusquisq; iam in
iustificatione constitutus, accepta
scilicet remissione peccatorum per
lauacrum regenerationis, accepto
spiritu sancto, proficiens de die in
diem, videat, vbi sit. Let euery ma
man he is iustified, and remis-
sion of his synnes, being receaued
ven through me, the fountayne of
baptisme, in which infants bor
again, and also when he hath
the holye Ghoost, throughe the
same baptisme take heede, lest

Serma. xvi. de verbis apost.

[illegible] ceaue for-
giuenes of
ours sinnes
the holye
ghost in and
he baptisme

of conferre of Johan that he is
preferringe of yonge forwarde
parfye in grace, and vertuous
lyuinge. This is verayе plaun-
lye written, but heare he ma-
gnifye writing moreplayнlye in
this matter. Iustificatio hac di-
cta secundum ista tria conferitur,
prius lauacro regenerationis, quo
remittuntur cuncta peccata. Dein-
de congressione cum vitijs, a quorum
reatu soluti sumus. Tertio dum no-
stra exauditur oratio, qua dicimus,
Dimitte nobis debita nostra &c.

Tom. lib. contra Iulianum Pelagianum.

What is iustified.

We are iustified by vertuous thinges and not by faith only as our new ghospelers do falsely.

That is to saye, iustificatio is
geuen to vs in thyngs by vertu-
ous thynges. First throughe
baptisme, in the whiche we are
borne again, and all our sinnes
are forgeuen vs. Secondlye
we are made righteous by fulfy-
lynge with our vices, from the
gylte

gylte, or faulte of whiche, we be loosed. Thirdlye iustification is geuen to vs, when thys oure petition is gratiouslye harde: Forgeue vs, O father, whiche arte in heauen, oure trespasses committed againste the, as wee do forgeue them, that trespasse againste vs. Aqua exhibet forinsecus sacramentum gratiæ, & spiritus operatur intrinsecus beneficium gratiæ, soluens uinculum culpæ, reconcilians bonum naturæ, regenerat hominem in vno christo, ex uno Adam generatum. The water exhibiteth outwardly the sacrament of grace, and the holye ghoste worketh inwardlye the benefite of grace, loosynge the bonde of synne, and reconciling the goodnes of nature: it doeth regenerat a man in, or

Grace is geuen by baptisme.

 thorowe

Faith onlie iustifieth not man.

throwe one Christe, begotten of oure Adam. What can our bretheren say to this, which defende that faieth onlye iustifieth man, and that baptisme is but onelye a marke of our iustification, and a sealle of it? Heare him agayne sayeng. Ita sacrosanctae lauacrum in Christo fit renouatio nouae hominis.

Lib. 3. de mutibus Mathetorum. ca. decimo.

The renewynge of the newe man is begon throughe the holye lauatorie, or fountaynne of baptisme. Dicimus baptisma dari in remissionem omnium peccatorum, et auferre originale, nõ tadere. We catholyke men doe affirme, that baptisme goueth vs the remission of all our synnes, and taketh cleane away our sinnes, & not as it were to shaue them, that the rootes of them remayn still. Baptisma abluit peccata omnia

Then oure new bretheren are not catholyke men but playne scismatickes.

nix, prorsus omnia, dictorum factorum ac cogitationis, sive originalia, sive addita &c. Baptisme washeth awaye all synnes, bothe ye al, of wordes, deedes, & thoughtes, whether thei be originales, or added, that is to saye, actuall synnes, cõmitted by mans owne acte and free wyll. Howe shamfully then are Peter Martyr and all the newe brethren deceaued, whiche saye that baptisme is no cause of oure iustification, but faieth onelye, and that baptisme is but a marke of it, and a confirmation, and yet say that they do setforth the faieth, and religion of the fathers and of the olde catholyke churche? He that lusteth to reade more of thys matter in sainte Austens workes, let hym goo to the places

Lib. i. ca. xiiij. contra duas epist. Pelagianorum.

Baptisme putteth awaye oure synnes, and not faieth onlye.

Lib. de symbolo ad catech. lib. ij. cap. x.

ces alleaged here, and noted in the margent of thys treatise, a he shall be fully satisfied of his beleife herein, notwithstandyng that these sentences already rehersed, maye satisfie euerye good man. Heare nowe what was saynte Hieromes beleife in thys matter, whiche sayeth. Ita gestatur in placet religio, vt baptizet nos in sanguine meo, per lauacrum regenerationis, quod solum potest dimittere peccata, iuxta illud. Nisi quis renatus fuerit &c. The religion of the Euangelis (sayeth Hierō in Christes persone) plea sethme, that ye be baptised in my bloude, thrugh the lauatorie of regeneration, whiche onlye can remitte synnes, accordyng to thys saying of Christe. Except a man be borne againe

Io. ix. tract. 9. in primam Io. epist. Io. x. ser. 128. de tempore tract. 80. in Io.

Hieron. in cap. i. Esaiæ.

of water and the holie ghost, he shall not entre vnto the kingdome of heauen. What can Peter Martyr and his followers saie to thy sophisme sentence? Wyll they arrogantlye denye these doctours, sayinges and those that follow here, desiring that men shoulde rather credit and beleue them, than those hoyle aunciente great clerkes, as Latymer did of late in the disputations kepte at Oxford, when he could not aunswere to them. And therein sayeth onlye baptisme is the meane to obtaine forgeuenes of our sinnes, and Peter Martyr saieth, faith onelye is, and that baptisme is onelye a signe of it, and no cause. He saieth againe. Christus baptisma in Iordanis fluenco, idcirco

Joan iii.

Note this reader.

Latimer.

Hieron. in c. iii. ad Galat.

quasi poenitens, quasi esset à peccatis liber, accepit, ut ceteros edoceret se mundandos esse per baptisma, & in filios noui spiritu adoptione regenerari: Christe receaued baptisme in the ryuer of Jordane therfore, as a penitent personne, although he was free frome synne, that he myghte thereby, teache other menne, that they must be made cleane frome the filthynes of synne throughe baptisme, and be borne agayne the sonnes of God by the adoption of the holye ghost. Origen was of the selfe same beleefe in thys mattier, whiche wrote thus. Per baptisma regenerationis expurgatæ sunt animæ nostræ. Our soules are cleansed throughe baptisme of a newe byrthe. Agayne he and saunte Cyrill followynge hym

Note this good reader well.

Origenes hom. v. in Iosua.

Homi. ii. in Leuiticum.

Cyrillus.

hym doe saye thus. Audi nunc quantæ sunt in euangelijs peccatorum remissiones. Est prima, qua baptizamur in remissionem peccatorum. Heare now how many wayes there are in the euangelies to obtayn remissiõ of sinnes. The fyrst is, by whiche we are baptised to pourchace forgeuenes of synne. Deus abolet sine dubio uitium primæ nativitatis per regenerationem. God withoute doubtaunce putteth awaye the syn of oure fyrst byrth through oure newe byrth in baptisme. Chrysostome establisheth thys doctrine saying. Futurum enim baptisma plenum maximæ potestatis, & gratiæ purgaturum peccata, pro mortuo vitium effecturum. Baptisme was to come, full of greatest puissaunce, or power,

Chrysost. hom. xxxv. in euan. Ioannis.

and of grace, whiche shoulde
purgeth, cleanse mens soules
from their synnes, and make a
man alyue spiritually, whiche
was deade afore through sinne.
Agayne he saieth. Aliquidem
dari in præsenti ista iniquitates, et
per lauacrum regenerationis, et
per pœnitentiam. God taketh a
way mennes synnes in two
pieces, bothe through bap
tisme, and also through pe
nitence, iustificatur, deus per lauac
rum regenerationis, who hathe
iustified man through the la
uatory of regeneratio. He saith
also that oure christenyng bap
tisme, bringeth to us goodes
without number, and that it ful
lyeth vs full of the holye ghostes
geaue, and that he hathe no cause
appointed for the abundance

Serm. iiii. in ca. is. ad Ephesios

Note this against the solifidians

Serm. xv. in ca. ix. ad Rom.

Hom. xxxix. in Geneseos ca. 17.

of

ſorte. Tertullian beleeued plainlie, ſaying: Caro abluitur, vt anima emaculetur. The body of man is washed, that his soule may be made clene. To the spotes of sinne. Saint Cypriane conteineth to these fathers, when he sayth thus: Gratia de baptismi sanctificatione percipitur. Grace is receaued through the halowinge of mannes soule at baptisme. Per baptisma spiritus sanctus percipitur. The holie ghost is receaued by or through baptisme. Oportet mundari, & sanctificari aquam prius a sacerdote, vt possit baptismo suo peccatorum omnis, qui baptisatur, abluere. The water must be first made clene and holye of the priest, that it may through the washinge of it, wash away the mans sinnes.

Tertul. de resur. carnis.

Lib. i. epist. iii

Lib. ii. epist. iii. & lib. i. epi. xii

Halowinge of the fonte

Lib. iii. epi. vi.

whiche is baptised. To be short he sayeth that all the deuels myght and power is taken frō him in baptisme, and the grace of the holye Ghoste is equallye geuen to vs in it.

Lib. 4. epist. 7. Sciat diabolus nequitiam pertinacem usq; ad aquam salutarem valere, in baptismo autem omnes vires nequitiæ amittere. Lette a man knowe that the deuels stubborne euelnes or malice is stronge continually vnto the water of saluation, but in baptisme he loseth all his power to no euill. Quos parentalis labes infecerat, sic lauat baptismus, vt nec actualis, nec originalis macula aliqua post abluionem illam vestigia deralinquat. Baptisme doeth so cleane washe them, whiche Adams sinne had infected

Marke this sayinge.

fected or defiled, that no spotte
nother of originall synne nor of
actuall after that washynge a-
way of filth, leaueth any paint,
token or signe. Is this baptis-
me to be but onelye a marke of
our iustification, or a sealynge
of it? Is this faythe onelye to
iustifie vs, and baptisme to bee
no cause of our ryghtuousnes,
and iustification? O how blinde
are these brethren, whiche doe
teache that, a semblable other
wicked doctrine. Our lord gene
them grace to recule and retter
to the trouth from their here-
sies. Heare S. Basyll, whiche
was almoste twelue hundred
yeres sence. Baptisma captiuorũ
est redemptio, debitorũ remissio,
mors peccatorum, animæ rege-
neratio, amictus splendens, chara-
cter

The the cõcupiscence remaininge in the chylde baptised, is no synne.

Bas. de exhortatione ad baptismum.

cier inde prestentibilis, coeli rei, regni coelestis consecratio, adoptionis gratia. Baptisme is a cleansyng of synnes, a forgeuenes of debtes, the death of synnes, a regeneration of the soule, a bright apparell, a figure that cannot be perished, the redemcion, the iourneye of vs to heauen, the purchasyng of the heauenlye kyngdome, the grace of adoption, or chosyng of a man to be the chylde of God, and hys heyre. He hathe also theseruentes amongst many moe.

Many benefices obtayned by baptisme. Marke. Ioan. iii.

Tempus aliud alij opportunum negocio quærunt, ad baptismi verò salutem, tempus quodlibet aeco modum sit, siue diei, siue noctis, siue horæ, siue quodcunq; temporis momentum. Men doe seke diuers tymes conuenient for diuers

Hom. 12. et 13. de baptismo.

diers but yet fee, but euery sea-
son maye or ought be meete
to receaue salmation throughe
baptisme, whether it be daye,
nyght, houre, or anye other
shorte tyme. Agayne he sayeth,
Peccatum gratiam nobis per bapt
ismi regenerationem dat, ait apo
stolus. Synne putteth awaye
grace, geuen vs throughe
baptisme, sw whyche we are
borne agayne. Secundum, autem
quem nos. Nihil enim aliud per
gratiam, quam conferri in bapti
smo. We are saued, but howe?
Vndoubtedly throughe Gods
grace, wyche is geuen vs in
baptisme. Was not then Peter
Mar tyr verye ignorant, when
he affirmed and defended that
our saluacion consisted onelye
in Christ, and that baptisme is
but

Our newe brethren appointed a time to receyue baptisme.

Hom. 2. in psal. xxviii.

De exhorta, ad baptisma.

Fayth only saueth not, howe be it our new brethren saye that it doth.

but a signe, and an establishmēt
Epist. i. cap. 5. of our saluation. S. Martiall
S. Peters disciple sayeth. Re-
uiuiscit anima per baptisma. Iam
sanctificati, & mundati estis aqua
regenerationis. The saule of mā
waxeth alyue throughe bap-
tisme: You are now made holye
and cleane from the fyltynes
of synne, by or with the water
of baptisme, in whiche ye are
borne agayne. S. Gregory,
Hieromes mayster, affirmeth
the same thynge sayynge Laua-
Cratione in s. lauacrum. crum eorum qui peccauerunt, non
qui peccant, remissionem conti-
net. His scoler Cuchberius was
of the same belief, which wrote
thus. Saluris vnda nos à primi
In libros regū. parentis culpa absoluit. The wa-
ter of saluatiō louseth vs from
the synne of our first father A-
dam

sum, whiche is originall synne. Erred not then Peter Martyr when he taughte at Oxforde, that a Christian mans chylde obtayneth remission of original synne before he bee baptized, and that he shall be sauied yf he be not baptized at all? Whyche doctrine ryseth of that other, that fayth onelye doeth iustifie vs. Arator an olde writer holdeth with thys catholyke doctrine sayinge:

Libr. cap. iiij. in act. apostol.

Si soluere cura est
Fecundi crementa mali, felicibus vndis
Extinctũ reparate genus, spes vna remitti,
Debita supplicii, post crimina velle renasci.

S. Alchymus Archebyshop of Vienna an ancient writer hath thus.

An. domi. 500. Lib. 5. cap. 2. in Genes.

Quum

Qui purgatus sacris debetur culpa fluentis
Innatus q; nolla parentum lymphæ lauacri,
Prolis post veteres, quos edidit Eua, reatus.

Claudius Marius Victor, whi
che was aboute xl. hundred
yeres passed, hathe seite furthe
this godlye doctrine, when he
wrote thus.

Lib 2. ix. Gen.

Posse perire homines docuit, mergentibus
vndis,
Ostendit flammis, ac vndis posse renasci.

S. Pauline, that was in Au
stens tyme and wrote to hym,
is in thys matter agaynst Pe=
ter Martyr, and suche others,
writynge thus.

Natali. x. felicis

Sic pariter templum nouat hostia, gratia
fontem,
Fons q; nouus renouans homines. &c.

L. b. 9. capit. 5. Euangelicæ demonstra.

Eusebius confirmeth this ca=
tholike doctrine, when he saith,
Non amplius per legitima sacri=
ficia

[illegible] legis, [illegible] remissionem
peccatorum [illegible] sed per
lauacri purgationem, quod in collis
[illegible] gentilis [illegible]
[illegible] remission of synnes not
longer purchased of theym
thoughe the lawfull sacrifices
of Moyses lawe, but thoughe
the cleansynge of the fountaine
of baptisme, whych was geuen
in the churche assembled of the
Gentils.
Thys is playnelye sayde, and
is playne is thys sentence, pro-
nounced and published in the
fyfte counsayle holden at the
cite of Nicea, almoste twelue
hundred yeres sence. Confiteor
unum baptisma in remissionem
peccatorum. That is to saye
I do confesse, or acknowledge,
that there is one baptisme, or
that

Note this reader.

that a man must be ones baptised to obtain remissiō of sinnes. Thys is the Crede and beleife of al christian nations, and therfore I maye well conclude against Peter Martyr, and the makers of the afore recited rectethisme, and the articles adioyned to the same, that they are not membres of Christes holye churche, because they saye that baptisme is but a signe, token, marke, and confirmation of our iustification, and of the remission of our synnes, but that they are forgeuen vs by fayth onlye before we be baptised, yea wee beinge chyldren latelye borne & hauing no fayth of our owne. Saint Ambrose agreeth hereun with the other fathers speaking of our washing in baptisme, of our

Ephes. iiii. Peter martyr and the new brethren beleue not as the holye catholyke church doth.

Ambros. in 1. Cor.

our being baptized in baptisme, not our justification obtained therein, as Paule witnesseth in that place. Hæc omnia beneficia puriores, in baptismate consecuti esse dicuntur, quod est fundamentum evangelicæ veritatis. Illic enim omnibus peccatis depositis, abluitur crimen, & justificatur in nomine Domini, & spiritu dei nostri, filius Dei adoptatur. The people are witnessed to have gotten all these benefites of puriens in baptism which baptisme is the foundation of the truth of the evangell. For in baptisme he that believeth is washed clean from his synnes, and is justified in the name of our lord, and they receive the spirit of God as chosen the sonne of God, all his synnes being put away from him. But

Paleth saye here not in the man, but baptisme also.

Note this, reader, diligentlye.

The scripture and fathers of baptisme.

thou dost here playnelye, redde, that saint Ambrose expounding saint Pauls worde, declareth that he mente, that we are ministred in baptisme, and do receaue therby the holye ghost, obtayne remission of al our sinnes, & are made the sonnes or chyldren of God by adoption, whiche altogether Peter Martyr denieth vngodlye. Ought he then to be credited & beleued in his other opinions, whiche doeth so ignorantlye erre in this matter against the holye scriptures, the general counsellors, the doctours, the auncient fathers, and the vnitie of the catholike church? Heare the holye man Leo the first Popeof that name, which was aboue .xv. C. yeres since, and saieth. Nec baptismatis sacramentum

Baptisme is a regeneracie.

Leo sermone primo de natiuitate Christi.

[illegible] spiritus sancti factus est templum. Thou art made the temple of the holye Ghoste in oyle the sacrament of baptisme. Wherfore an auncient greate learned man saith the same of the holye church. When the [illegible] thus. Sancta ecclesia habet baptismum, [illegible] per quod [illegible] remissionem peccatorum. [illegible] The church is holye, which sendeth the dwellers of the earth into heauen, through the sacrament of baptisme, the remission of synnes being thereby ministred or taken away. This is manifestlye spoken of the holye doctours. I passe ouer all the reste of the olde doctours sentences, boeth because they are sufficiente to persuade every man, that is not obsti-

Humi. de symbolo apost.

obstinate be geuen to abyde in
his errour, and also, for that,
that shouldde not be offerte
dious to the reader. Duelo, de
of hys infinite goodnes, & mere
ly of his mere grauntt them
grace to repende, and in forsake
thys wicked errour, and all o-
thers their abominable opini-
ons, and to returne agayne
into Christes catholyke church
leauinge their schisme, to
the honoure of God, and
the saluation of their
owne soules, which of lyn-
ye bought Christe dyed, on ra-
ther rise again most mercifully
for our sake, that we
pay our debte of the
offence of mankyndde, doctour.
Hereof hyd sowynge, beccth
bertaule. Hereof sumtyme to
pertaine, that is not
obsti-

Homilie Jwe-
bob. agayn.

The preface to the viii. chapiter

That vowes ought to be kept both of men, & also of women, which is sayd against Peter Martyr, & couertly against the new brethren, and specially against the married monkes Thomas Fryers and Nowrsyll.

When I perceaued, reader, that many, which hadde made vowes to God of perpetual chastites, were married thorowe the enticement and alluringe of the deuell, the fleashe, and the worlde, and that their doinges was against the worde of God, to their owne vtteremost dãnation, I thought it good and nedefull briefelie to treate of this matter, that they which are offendours

therin, mighte playnly see, in what perill they stande, and auoide it in tyme. And for as muche as many men, especially suche as are detained, and emplished with many great aduersities, delite in changes, bretlye setfurthe, I wyll vse in thys treatise a breuitee of wordes, and vseage but a certain of the olde doctours sentences write in thys controuersie. But I wil commence and begynne with the scriptures, and then addyng to the the holye fathers mindes therof, that euery man may see therby, both that thys doctrine is not newe (as oure newe men saye) and also howe abundantlye M. Luther the frere, Martie Bucer the frere, Peter Martyr the chanon of saint Austens

rule, Johan Hoper the white mole, Couerdale the rere, Rere the chanon, & sundrye other volumes, erred, & brought manye moo into their errours, and heresyes, God permittynge them so euidentlye and shamefullye to fall for the punishement of their sinnes, as he suffered the Gentyles to runne headlynge, as it were, into vices moost detestable, and into a reproued minde (as saint Paule witnesseth) to be auenged on them for their former offetes. Rom. i.

But I wyll set vpon this entrepryse, and dispatche it briefelye, because y right worthy doctour Thomas Marten, hathe written therof both learnedly & largely. Doctour Martens boke against priestes mariages.

Thou shalt good reader, vnderstande that all suche places

of the scripture, whiche doe require of vs generalye the performance and accomplishemēt of our vowes godlye made vnto God, doeth shewe that menne must neades vpon paine of euerlastynge damnation, kepe, not onlye the vowe of chastitee, but also of pouertie, of obeisaunce, and of al others. Wherefore let no mā be offended with me, that I am so playne in thys mattier against their breakinge of their vowes, for the trueth ought to be pleasaunte to euerye good man, whiche regardeth Gods glorie, and hys owne saluatton.

Galatiti. Saint Paule reproued the Galathians verie sharplye, because they were offended with hym for teachinge them the trueth.

If anye man be displeased

with

with this my settynge furthe
of Gods holye veritie, he shall
geue to me a iuste occasion to
saye vnto hym, as S. Paule
sayed vnto the Galathians.
Who hathe bewitched and en- Gal.iii.iiii.
pesched thee, that thou obeyest
not ye trueth? Our Lord Jesus
Christ, whiche is (as he sayed) ye John.xiiii.
veritie, geue the against whose
faultes this traicte is written,
grace to remembre that Christ
sayde. Si veritatem dico. &c. John.ix.
If I tell you the trueth, why
doe you not beleue me? He that Note this.
is of God, doeth here the wor-
des of God, ye therefore do not
heare Gods wordes, because
ye are not of God. What man
is so stonye hearted, that these
wordes can not moue hym?
Doeth not these Christes wor-

des declare, that they are not Gods children, nor the children of saluation, which wyll not beleue & folowe the truth opened to them? I speake gaynst them here, that vowed pouertie, & renounced vtterly ye propriete of goodes, when they were professed, and doe not accomplishe that they vowe, but are beneficed, yea haue diuers benefices, dignities, & promotions, and doe gather together thereby much ryches. But this shoulde not offende anye man, for I teache them Gods word, and trueth. Which embrased of them, and folowed, shall (as Christ sayde to the Iewes) deliuer them from the peryll of damnation. Wyll not suche votaries call to their myndes

John.ix.

thys

this Christes kynge dyd make
dutyes vnto the Romayns, he
gaue all the world, and yet
he did his kyngdome
change shall a Romayne for
his sonne. Were we not all one
mated, and shall bere nothyng
more of thys wylde doctryne,
as S. Paule sayeth
Wherefore let euery man dou-
tless as Paule commandeth
vse his owne vocation, and
serue God therein godly, euery
man loode vnto vertue with
Lothes wife the perish. Let
euery man remembre, what
Christe sayed. No man putting
his handes to the plough and to
kynge behynde hym, is mete
for the kingdome of heauen.
S. Paule sayeth agayne, that
no man shalbe crowned, except
he

John.xvi.

i.Tim.vi.

i.Cor.vii.

Luc.ix.

ii.Tim.ii.

he fyghte lawfullye, that is to
2. Tim. ii. saye: no man shall obtayne the
crowne of blisse, except he fyghte
agaynst the Deuyll, the flesshe
and the worlde, manlye and
courageouslye in ye same vaca-
lynge, degree, and estate, acco-
dynge to the lawes, and ordi-
naunces of yys vocation, and
profession. Therfore to end this
preface. I aduise yee God doth
Psal. xcv. aduise, euerye man and woman,
whiche hathe vowed chastitie,
and povertie to performe that
them godlye vowes to the ad-
vauncement, and encrease of
Gods honoure, and to their
ownne salvation, that at the
ende of theyr mortall lyues,
Christe maye saye vnto theym,
amōgest the rest: our good and
Math. xxv. faythfull seruauntes, enter ye
into

WHen I saw, good reader, that very manye of our countrymen and lawe were of late in the miserable alteration of Christes holye religion, which was of late in thys Realme were

[illegible] doynge [illegible]
[illegible] ought
[illegible] I
thought it nedefull, and my bou
den [illegible] to [illegible] [illegible]
therof, that they seyng in what
perill and dauger they stande
[illegible] by Gods lucklye and
[illegible] it in eyne.
[illegible] wayes di-
ligently the places of the ho-
lye scripture, [illegible] are mani-
festlye agayns their doynges.

Num.xxx. Si quis virorum votum domino
[illegible] verbum
[illegible] quod promisit,
[illegible] man shall
[illegible] God,
[illegible] his
[illegible]

worde, but he shall fulfill all
that he hathe promised. Can
ythe be any thyng more plain-
ly spoken against them, that
wil breake their vowes and
promyses made to God? that
sette aside voluntarie poueritie
shewed aboue, not here reader,
that religious personnes, whi-
che haue vowed poueritie, and
haue willingly forsaken the
vaynglorie of worldlye goodes,
doe breake that they vowe,
and promyse, when they take
benefices, prebendes, and suche
other promotions, enrichynge
them selues therby, as muche
as euer they maie, that neuer made
anye suche vowe? Why vtterde
they not this verse of Dauide
(Mouetes quia cum domino deo
vestro estis, quia circumcisis
Note this ye votaries and beware of danuger.

The vowe of poueritie.

Psal. lxxv.

offertis

Ecclesiastes mynyster) Vnto whom and ren-
der youre vowes to youre lorde
Godde, ye all men that doe offer
giftes vnto God in his ceremonyes.
Doeth not GOD require here
the accomplishement and per-
formaunce of all godlye vowes
made to hym? Salomon
Ecclesi. v. lyeth forth the same doctrine,
sayinge: Si quid vouisti Deo, ne
moreris reddere: displicet enim el
stolta et infidelis promissio, sed
quodcunque voueris redde. Sic.
A vow of pa- Thou hast vowed anye thynge
ticie ought to Godd, tarye not to render it.
to be kept, as For a folyshe and an vnfayth-
all others fullye promysse displeaseth hym,
lawfullye but what thynge so euer thou
made. hast, or shalt vowe, performe
it. Do ye seeth not here euident-
lyke (excepte ye be blinded with
carnall affection) that the holy
ghost

gost forbiddeth here ȳ breaking of all leafull vowes, and godlye promisses, both of chastitie, and volũtarie pouerte. What meane then our vowe breakers, when they can not abide him that teacheth them their dueties to god for their saluation? Ought they to be angrie with him, that telleth them the truth? Why remẽbre not they these Christes words? What shall it profitte a man, thoughe he shoulde winne all the whole worlde, if he loose hys owne soule? But let them heare the scripture agayne, for a further, and a more sufficient proffe of thys mattier. Quum uotum uoueris domino deo tuo, non tardabis reddere, quia requiret illud dominus deus tuus, & si moratus fueris, reputabitur tibi in peccatum.

Matth. xvi.
Mar. viii.

Deut. xxiii.

cutum. Si noluerris polliceri, absq; peccato eris. Quod autem egressum est de labijs tuis, obseruabis, & facies, sicut promisisti domino deo tuo, & propria voluntate, & ore tuo locutus es. When thou haste vowed a vowe vnto thy Lorde God, thou shalt not be slacke to paye it, because thy lorde God wyll require it of thee, and if thou shalt be slowe or slacke, to perfourme thy vowe, thou shalt sinne. If thou wilt not make a vowe, thou shalte be withoute synne, concerninge this pointe. But than shalte kepe, and doe that thyng, whiche is ones gone out of thy lyppes, as thou haste promised to thy lorde God, and haste spoken with thyne owne free wyll, and mouthe. Oh how manifeste is thys texte against the

Marke this ye votaries and repente the breache of your vowes in time

the breakers of their vowes of
chastitee, voluntarie poueite, o-
bedience, and all other that are
good & godlie, as these thre are?
Why remembre they not that
Christ would not suffre a man,
which he had called to be a prea-
thour of hys worde, to burie his
owne father, declarynge therby
that euerye man shoulde serue
God in hys owne vocation, and
not leaue it, or do any thinge re-
pugnaunt to the same? Doeth
not Christ exhort vs to remebre
Lothes wyfe, that we looke not
backewarde from our vocatio,
and callinge? Sayed not Christ
also to one that sayed, I wyll
followe the o Lorde, but let me
first take my leaue of them that
are at home in my house? No
man putteth hys hande to the

Reade this.

Matth. viii.
Theoph.
Luc. ix.
Luc. xvii.
Gen. xix.
Luc. ix.

plowe, and loketh backe, or behynde hym, is apt to the realme, or kingdome of God? And doth not thei loke behinde thé, which forsake their profession, & kinde of lyfe wyllingly chosen to serue God in? Saint Paule commaũdeth, yea Christe speakinge in him, that euery man shoulde abyde in hys owne vocation. Mothe they so, that breake their vowes of chastitee, & pouertie? Did not saint Peter by the puissaunce, and power geuen to hym of God, stryke Ananias, and Saphyra to death for breaking their promisse, and vowe made to the holye ghoost, whiche was in reseruuge to themselfes a piece of the money gottē by sale of their fielde, where they hadde promised to geue the whole vnto

1. Cor. vii.
1. Cor. xiii.

Act. v.

Fulgentius epistola i.

Cyprianus lib. i. ca. xxv. aduersus Iudæos.

to

to thapostles, for their sustinãce & the poores, as then had done manye good men, willyngly without any commaundement of God, followinge therin onely Christes counsell. Saint Basyl proueth by thys place, that men ought to kepe all their bowes of virginitie, continẽce, chastite, pouerte, of abstinẽce, of fasting, and semblable others. Act.iiii. Matth.xix. *Lib.de institutione ad vitam perfectam.*

Sainte Bede, whiche was our countreeman, and liued aboue. DCCC. threscorte yeres passed, witnesseth that sainte Gregorie the first Pope of that name, sente one sainte Austen w almost fourtie other learned good men into thys our coũtree Englande to conuerte it vnto the fayth of Christ agayne, and that when the kinge Ediber- *Lib.i.ca.xxiii. hist.anglorum* *Anno.do.581.*

thus, and manye others hadde receaued the fateth of Christe, the saied Austen was made byshop of Cantorburie, and that then he wrote to the Pope Gregorie, to be instructed of hym, howe the Byshoppes and the clergie shoulde lyue amongest the people, or howe manye portions shoulde be made of the thynges, whiche thorowe the faithful peoples oblatiõs came to the aulter, and howe the byshop shoulde vse himselfe in the churche. Unto whiche demaundes the Pope saiute Gregorie made thys aunswere. The accustomaũce of the apostles seate at Rome is to teach byshoppes created, or made, that of euerye stipende, which cõmeth to them, foure partes or portions ought to

Lib. i. ca. xxvii hist. eccles. Anglorum.

Howe byshops shuld despende their goodes

to be made done for the bysshop, and hys familie, and to receaue straungers, and to kepe hospitalitie with. The seconde for the nourriture & sustentation of ye cleargie. The thirde part should be geuen to the poore people. The fourthe ought to be reserued and despended vpon the repayringe of hys churches. But for as muche as, saieth he, ye brotherhoode hathe ben instructed in the rules of solitarie lyninge, and of religion, you may not lyue seueralye from youre clerkes, ye must ordeyne this conuersation, & thus leade your lyfe in England, as the fathers did euen at the beginnynge of Christes churche, amongest the whiche euerys thinge that they had, was commen, and they had

Religious men, albeit they were bysshoppes ought to haue nothinge proper.

Act. ii. et iiii.

pothinge proper. Thys lesson gaue that holye father sainte Gregorie the Pope vnto that bysshop, whiche was afore a religious persone, and to his companions, that were monkes. Whiche counsell beinge grounded vpon the scriptures, & their howe, all religious men & women oughte to followe vpon payne of damnation. But I wyl recite some of the olde godlye fathers sayinges, written of them against prestes pretensed mariages. that they may see euidentlye, howe they erre in the defense of them, and that they stande in daunger of euerlastynge damnation continuynge in that opinion.

Note this

The olde doctours vpon vowes.

S. Fulgentius writeth these wordes. Sayncte Paule pronouncetb

Fulgentius epi. prima de debito coniugali.

nounceth that wydowes are in daunger of damnation, because they haue a mynde to marrye after they haue professed chastitie. Quam sit autem malum, quamq; sollicite effugiendum, si quis de hoc, quod domino vouerit, aut retinere, aut repetere aliquid, mortificatione, pertentet, exemplo sunt Ananias & Saphyra, quos de precio agri quandam partem infœliciter subtrahentes, non solum vox apostolica, tanq; diuini iuris peruasores increpuit, sed etiam seueritas iustitiæ cœlestis occidit. Si quis igitur rem iam deuotam, carnali victus illecebra, crediderit denuo reposcendã, non est legitimus rei possessor, sed diuini iuris pronunciatur inuasor. Nec immerito continentiæ

1. Tim. v.

Actes. v.

Marke this ye votaries and possessours of church landes & goods

iam deuotæ violator immundus audit, quod pecuniæ auarus audiuit. hæc ille. Is not this manifestly written agaynst breakers of their vowes of chastitie, and voluntarye pouertie? See we not also here bothe by the scripture, aud also by S. Fulgentius, that no man maye lawfullye take agayne to hys owne vse that thyng whiche he gaue to the churche, the seruice of God, or to the poore people? Howe much lesse is it then lawfull for anye other man to enioye suche goodes, reuenewes, rentes, houses, possessions, or landes, geuen of godlye people to Gods seruice, to monasteries, churches, chappels, hospitals, and to semblables others?

But

But of thys matter I wyll by Goddes helpe, speake more at large in another treatise.

Some of the anncient doctours sentences, written agaynst the marriages of them, whiche had made a vowe of continuall chastitie, and continencie.

Oecumenius an olde Greake writer thus hathe, declarynge these Saynete Paules wordes: If a Virgen doe marrie she synneth not. Virginem hoc loco appellat, non eam, quæ Deo consecrata est, sed innupta tantum puellam. Nam quæ Deo consecrata est, si nuplerit, Christo reddit dum adulterium, cum nubit. When S. Paule sayth, ſ yf a virgin marrye, she offendeth not God, he calleth not her in thys place a virgen

Oecumenius in 1. Cor. 7.

Photinus.

virgin, whiche is wholly geuen to God by a vowe of chastitie, but a damsell or a wenche vnmaried. For yf she marrie, whiche hathe vowed chastitie, or virginitie, she maketh him, to whome she marrieth, an aduoutrer agaynste Christe her husbande. The godly and good Christian Emperour, Iouinian made a lawe, that who so euer married a nonne, or a virgin, that had vowed chastitie, shoulde suffer death therfore. S. Hierom is playnlye agaynst the marriages of theym, that haue vowed chastitie, writyng after this sorte vpon these words of Paule. If a virgin doe marrie, she doeth not synne. Non illa virgo, quæ semet cultui Dei dedicauit. Harum enim si quæ

Reade ye married nõnes and beware of danger.

Tripar. histo. lib. 7. cap. 4.

Hierom. lib. i. contra Iouinianum.

1. Tim. v.

que nupserit, habebit damnationem, quia primam fidem irritam fecit. Paule sayinge, yf a virgin marrye, she synneth not. Yet not meane that virgin, whiche had once for euer geuen her selfe by a howe of chastitie, or virginitie, to serue, or worshyppe God. For yf anye one of them shall marrye, she shall be damned, because she hathe broken her syncere faythe, geuen to God, when she howed to hym virginitie. Peter Martyr followynge therein the frere Oecolampadius, Bucer, and other the Lutherians, and Swynglians, whiche marryed against their professions and howes, affirmeth and defendeth with a shameles face, that it is not lawefull to howe continuall

chastitie

chastitie, and that men and women may without faulte marrye, althoughe they had vowed chastitie. Is this to reformme Christes religion defaced (as they at the least doe pretende) and to restore it agayne to her fourmer estate and puretyeffe, wherein was at the beginninge of the churche? But heare S. Hierom agayne, sayinge: Virgines quæ post consecrationem nuptias ferunt, non tam adulteræ sunt, quam incestæ. The virgins whiche doe marrie after their profession, are not so muche adyoutresses, as synners agaynst their promisse made to their spiritualll espouse Christ. Reade hym ad Sabinianum, where he sayeth, that he which marrieth a nõne, committeth adyoutrie agaynst

Lib. i. contra Iouinianum.

Christ

Christ her spouse, and husband, Heare nowe Epiphanius, whiche was almoste iiii. hundreth yeares passed, and sayeth. Tradiderunt sancti Dei apostoli, peccatum esse post decretam virginitatem, ad nuptias conuerti: Et scriptit apostolus. Si nupserit virgo, non peccauit. Quomodo igitur hoc cum illo concordat? Imo etiam illam virginem dicit, quæ non est dicata Deo: &c. The holye Apostles of GOD haue taughte, that it is synne, to tourne vnto marriage after vnitie is decreed to be kepte. And the Apostle Paule hathe written. If a virgin do mattye she hath not synned. Now then doeth this saying of S. Paule agree with that the Apostles teachynge? Yea the Apostle rather

Epiphanius contra apostolicorũ hæresi, anno domini. 369.

The apostles lawe that vowes shoulde be kepte.

ther speaketh of that virgin, whiche is not offered, or geuen to the seruice of God by a vow of chastitie. Ambrose accordeth with thys godlye doctrine whē he sayth. Melius est nubere, quàm uri. Hoc apostolicum dictum non ad pollicitam pertinet, ad non dē velatam. Cæterum, quæ se spopondit Christo, & sanctum velamen accepit, iam nupsit, tam immortali iuncta est viro. Et iam si voluerit nubere communi lege connubij, adulterium perpetrat, ancilla mortis efficitur. It is better to marrye then to burne. Thys saying of the apostle appertaineth not to her, which is promised to god by a vowe, to her that is not yet couered with a vele. But shee, whiche hathe promised herselfe to Christe to be hys espouse, or wife,

Ambrosius ad virginē lapsā. cap. 5. tom. 1. de iustificatione virginis. cap. 15. et lib. 3. de virginitate.

wife, and hathe taken the holie
vayle, is nowe married, is nowe
ioyned vnto an inmortal husbãd.
Wherefore she wil nowe marie by the
commen lawe of mariage, yet
committeth adulotrie, shee is
made the handmaide of
death. Yet not yet a great
number followe Peter Lom-
bard, Doctor Thomas Aquy-
nas, and such other, defending
the heresie of Iouinian, condem-
ned by saint Austen, saint Hie-
rom and manye other notable
clerkes, and to forsake these ho-
lye fathers sessions, the determi-
nations of diuerse counsellers,
established with the woordes of
God. Duoiunde Godes sayd
the goodes, and great vnrepe
take this bryndnes out of thine
hartes, that they may retourne

Augustinus lib. de haeresibus ad Quodvultdeum capitulum 88.

Lib. de haeres. ca. lxxxii.

Con. Eliberitanum ca. xxiii. Nicenum.

Con. Chalce. cap. xvi.

vised the catholyke church, but of the which they are gone, and are clerely diuided from it by a scisme moste damnable, when they forsoke the mother church (as saiyte Ireneus and saiynte Cyprian calleth it) which is Rome. The greate learned man saynte Basilius wrote muche against this heresie, for he saith: Virginitate in domino professa detrudet carnis voluptatibus concitata, fornicationis peccatum, nuptiarum nomine uolunt uelare. &c.

Basilius lib. de virginitate.

Reade ye Nunnes, that haue maried.

They haue professed virginitie to our Lorde, and afterwarde beinge sterred by the lustes or pleasures of the flesche, wouldde couer their horedome with the name of mariage. What can Peter Martyr the chanon, and a they

their votaries that haue married
women, saye to these auncient
doctours sayinges. Would they
that men should rather beleue
their ignorante iudgementes,
thã these fathers excellent lear
ned sentences? Do they not
plainly declare themselfes to
be schismatikes, and no members
of the catholike church, when
they dissent from these, and the
other holye writers beleife and
teachinge. Agayne saint Basill
speakynge of religious persones,
whiche hadde vowed chastitie
such as are Monkes, Nunnes,
and Chanõs, sayeth, Horum v-
uusquisq; si postqã inter reliquo-
rum fratrum societatem assciptus
fuerit, factam à se professionem
resiluerit, is perinde aspici debet,
ut qui in deum peccauerit, quem

Basil. ad Monachos regularem. cap. xv.

[illegible] profeſſionis [illegible] [illegible] ſolemni obligauit. Etenim qui ſeipſum deo ſemel deuouit, hic ſi ad aliud deinde vitæ genus tranſierit, ſacrilegii ſe ſcelere [illegible], quippe qui ſeipſum deo, cui ſe conſecrauerat, [illegible] ſit. If anye one of theſe, after he is ones choſen into the cōpanye of the other brethren, ſhall breake hys profeſſion, he muſt or ought ſo to be loked vpon, as he, whiche offended God, whom he toke a witneſſe of hys profeſſion, and to whom he bounde himſelfe with a ſolemne vowe. For he, whiche hathe made to God a ſolemne promeſſe, or vowe, if he goe afterwardes to an other kinde of lyfe, hath boūden himſelfe with the haynous ſynne of ſacrileage

Reade this ye votaries and repente the breaking of your vowes.

becauſe

because he as it were, severeth himselfe from God, vnto whom he had wholy geuen himselfe. Is matthys plainly spoken against the chaste Peter Martyr, and semblable others, that haue been kept their vowes of chastitie, and voluntarie pouerte? Saint other place saiteth Basil, layeth a greate reproche, to a virgine, that hadde broken the holyness, vowe of her profession made, in the vestures, habite of a poore seruaunte. Is not passeth other sentences of this holy doctour? Ma be breifly saynt Augustin against this heresie, which hate tethchus. Quodcuiq; votum fecerit, id reddat quum id fieri quod fecerunt voluerit, non tantum id vouerit, quod voueudum fuit, sicut est perpetua virginitas, vel cõ tinentia

Lege Basilium epist. lxxii. [illegible] ca. 2. 4. 5. ad [illegible] nachũ lapsum.

Epist. ad virginem lapsam.

August. libri. cap. xxviii. ad pelinianos.

[illegible] perpetuall virginitie, [illegible]
[illegible] ether to endure [illegible]
[illegible] as [illegible] that [illegible]
[illegible] is that [illegible] should
[illegible] saying [illegible]
[illegible] ; and [illegible]
[illegible] God. [illegible]
[illegible] here, that [illegible]
to be [illegible] a vowe of chastitie, [illegible]
other vowes, when he sayth [illegible]
[illegible] maniers. [illegible]
[illegible] mo gaude iam [illegible] sic [illegible]
[illegible] quod cum de [illegible] [illegible]
licuisset. Do thou not repent,

Luce 7. c. [illegible]

[illegible]

Epist. [illegible]

Gal. 1. c. iii.

Tertius epist. ad Arnuchiam ripariam & paulinam epi. xlv.

that thou haste broken, nayle the
ther troyre, and be glade, that
that thyng is not now requisite
the to do, whiche thou mygh tall
haue do vnto trefulye, with thyne
damnage. Wa ha ha, and so
let passe manye other sayinges
in thys matter, he sayeth. Quid
in apostolum de spiritualibus ipse
nouerit, qui nondum ad illum ordinem
heretes inquit, qui iuste et spiritu
primam fidem inuiolatam seruant.
Quid est primam fidem inuiolatam
seruare? Nisi quod ante fecerunt, vitare odi
erunt. What sayeth the apostle
Sy. Paule of certeyn wydowes,
whiche haue broken chastitee,
haue not kept their bedyng?
They haue, sayeth Sayng Paule,
damnation, because they haue broke
their fyrste faythe, what thyng
is that, they haue broken their
firste faieth? They haue

To. viij. in psal. lxxxiij.

Lege cum in psal. lxxxiij. de bono vidualitatis cap. xxi.

Note this reader diligentlye.

bonnetes, and kepte that their pas-
tures, so ye wo. Who wyll thus
geldinge fur their rydgeldes
dos ye wyr gospellers in any cuse
putte vtterly damnable synne
vnsyngye they do. They were so
magnifyed yet ye against the ho-
lye scripture, and the auncient
doctours, expoundinge the same
to ye ignorauncie he affirmeth that no
woman, which hath vowed cha-
stitee maye lefully afterward
marye, but she runneth therby
into euerlastyng damnation: a
gainsaydeth hys saying upon the
epistle of saint Paule lette ye
beholder. But heare mayye saint
Chrysost. one in ye matter
sayinge thus. Si aliud gesteris, ipse
vouisti, & fidei nomen perfida cu-
piditate dissolueris, non modo pa-
rentum compos esse non poteris

Lib. de bono viduitatis.

1. Timo. 5.

Chrysost. homi. de fide, spe, & charitate.

esse

fed & destinat, quippe qui, nisi desiderij
est subiugeris. If thou shalte bind
anye thynge against thy vowe, thy
e shalt breake the name of faith
es faithfulnes, which an vnfaith
full vowe, thou shalt not onlye
lose thy reward, but thou
muste nedes be punished doubt
dynglye as God hathe be
mined. Againe he saieth thus
expoundynge these S. Paules
wordes: If a vyrgin do marrye
she sinneth not. Dicit dicens, quæ
sibi virginitatem elegerit, loqui
tur, quippe quæ iam peccauit, quam
si vidua, quæ secundis se nuptiis
alligauit, aliquem sibi elegerit, sed
nihil adulterium elegerint, sed fo
rnicatus virgines. S. Saint Paule
sayynge, if a vyrgin do marrye,
she sinneth not, speaketh not of
you, that hathe ones chosen to

Reade this votaries

Tomo.4.homi. xix.in.i.Co.vii

i.Tim.v.

hesselfe virginitie, because thee hathe notwe synned. For if thy vowes, wheiche thy thee hrunde themselfes to thy seronde maryage, are vnder the peyll of dampnation, if they vowes thou chosen by a vowes to continue widowes, and after that do marye, muchmoore virgyns. What can be moore playnelye spoken agayniſt the votaries, Nunnes, Monkes, Chanons, & Freers, that haue maried against their vowes made to God? Chrysostome sayeth also that the mariages of Monkes are worse thã adulteryes. Seest thou not thē, good reader, euidently that Peter Martyr, doctour Thomas Crãmer late archebishoppe of Cãterburye, Ridlye, Latymer, John Hoper, Rogers, doctour Crome

Pon. 2. homa. 1. ad Theodorum monachũ, vbi dis monachum contrahentem nuptias incurrere adulteriũ, et eo peius cri designare.

Geome, and all the rest of that
sorte are not of the catholyke
churche, out of the whiche there 1. Pet. iii.
is no salvacion, but schismatyc-
kes, and deuided clearelye from
the companie of them that
shalbe saued, seynge they beleue
not as these holye fathers dyd,
which are no we saintes in hea-
uen. Let then anye man so fo-
lishe to beleue their doctrine,
touchyng the blessed sacrament
of the aulter, the holye Masse,
and suche other matters of our
faieth, lately called into questi-
on, and doubte, by them, after
they had forsaken the vnitee of
the catholyke church. But heare
saint Cypria, which was almost
mere yeres sence, & a holy Mar
tyr. Quã christus virginẽ suã sibi
dedicatã, et sanctitati suæ destinatã
iacere

Cyprianus lib. i. epist. xi.

iacere cum alterius uxore, quam tu dignatur, et [illegible] nisi [illegible] nibus cõminatur. When Christ seeth his virgin, gouerned by a vowe of virginitie, and appointed to his husband, to lie with an other, how much is he moued & angrie. And what pleasure thereby he to such an vnlawful marriage, which is worse than adoultrie. Wherein he saieth.

Cypria. de duplici martyrio.

Legeũ de habitu virginum.

Nonne uidetis totam ecclesiam cum uiro uiuere, alterum uiro, quam christo nupserat, delapsa ex angelico contubernio, desecit ad stupratum, aut coniugium? Do we not see all the whole companie of the churche loke downe with their countenaunces, and to be ashamed, as often as anye virgyn, whiche

[illegible] had [illegible] to Christe by a [illegible] [illegible], fallen [illegible] from the [illegible] of [illegible], forsake her profession by [illegible] of [illegible], or by marriage?

The holy Pope Leo [illegible] of that name, whiche was [illegible] .vi. hundred yeares called commended wonderfully of the generall counsel holden at Calcedo beynge therein assembled [illegible] fathers, saith thus of Monkes: Propositum monachi proprio arbitrio, aut voluntate susceptum, deseri non potest absq; peccato. The purpose of a monke taken with his owne arbitriment or will, cannot be lefte undone without synne. But let this be sayde in thys controuersie, as sufficient to

Leo primus Epist. 92.

That had vowed chastite and pouertie.

to eſtablyſhe the trouth therofe, and to ouerthrowe the contrarie. Howe heare a lytle mooze of the bowe of pouertie, and of the keppynge of it. albeit, that which is already ſpoken therof, mygbt be ſuffiſient, for the ignorannt to learne the trueth of this matter, and to ſee in what daunger they be, wbyche doe breake that bowe.

That the bowe of pouertie ought to be obſerued of monkes, nonnes, chanons, freres, and all other religious perſons vpon the payne of damnation.

For aſmuche as, good reader, many good men thynke that it is lawefull for a man that hathe made a bowe of voluntarie pouertie, to enioye

ryche

rycheſſes in propre, or ſo holde
the propritie of goodes, ſo
thoughte he were necessarie to
treate briefly of this matter,
that men might the better
knowe the truth therein, for
the discharge of their owne
consciences towardes God.
Therefore thus ſayth written,
out of the ſcriptures touchinge
bokes, doe prouide ſufficiently
that if a mā, or woman hath vo
wed willingly poueritie, to have
nothig proper, he or she is bound
to kepe this ſame vowe vnder
payn of euerlastyng damnatiō
and the ſame doth the holy doc-
tors of the church teach, amon
geſt the which theſe are ſome of
their ſayinges that here folowe.
S. Auſten intreatinge of mona-
kes, ſayeth. Nemo quicquam
poſſidet

Lib. 1. cap. 31. de moribus eccle ſia.

priatim pro priuato, nemo cuiquam
obtrudebat. None of them pos-
sessed any thynge as his owne
proper goodes, no man is one-
rous to an other. Also he sayeth
that the Apostles (the lyfe of
whome monkes shoulde folowe
in that poynte) professed and bo-
wed poueryte, which Sc. Peter
declared, when he sayde to
Christ. Beholde, we haue lefte
all thynges. Aliquid relinque-
rant, dum distribuendo ea pau-
peribus, et sibi in communem vi-
tam, id est in societatem sanctorum,
magnum vocat vitam. Vnusquisq;
reddat deo quod debet. An other
man doth bidde to forsake all his
goodes, distributinge and de-
uoydinge them to the poore, and
to go into a common lyfe, wherin
all thynges are common, and
nothynge

Aug. lib. 19. ca. 4. de ciuitate dei.

Math. xix.

Aug. in psal. 75

nothynge prouyde, and to go into the felowship of the holye, he hathe made a greate vowe to God. Let euery man paye, and rende to God, that thynge, whiche he hathe vowed to him. Sainte Chrysostome was of that same mynde, sayinge. In Monasteries all thynges are commune, [illegible] wherby a greyble all the whole worlde are taken a way there. [illegible] In monasteries is not myne and thyne, but thyne and myne, whiche is the cause of infinite battayllys, is putte out of those howses.

Tract. an aduersus viuperantes monachos.

Ex homil. viii ad pop. Antiochenum.

The holye Pope Vrbane, an auncient greate clearke writeth

Vrbanus papa lib. de bonis ecclesiarum & rerũ cõmunione.

after thys sorte. Quatenus vobis
commoditatis spiritualem, et nobis
se habere vouit, videlicet ne pollicitationem suam irritam faciat, sed
hoc quod domino est pollicitus, fi-
delitter custodiat, ne distinctionem
sedis primam sibi acquirat. Sed
whiche so euer of you, sayeth
he, hathe taken vpon hym a ob-
nunciacion, & hathe made a vowe
to haue nothinge proprye, let him
see, he take heede and beware,
that he breake not his promisse,
but kepe faithfullye that thinge,
whiche he hath promised to our
Lorde, that he gette not to him-
selfe damnation, but a reward
of God. Our lorde geue that
grace to all votaries, whiche
haue made a vowe of pouertie,
to beware of breakinge of it,
least they for lucre and gaines

Note ye be-
neficed pots
ries.

of

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